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## Religious Communications.

### LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

#### LECTURE LXX.

We are now more particularly to consider the sacraments of the New Testament, which are stated in our Catechism to be, "Baptism and the Lord's Supper."

When the sacraments of the *New* Testament are specially mentioned, there is an implication that there were also sacraments under the *Old* Testament. Such is the fact, and it is a fact of importance to be noticed; because we believe that the Christian dispensation was engrafted on the Mosaic; both dispensations being equally given under the covenant of grace, and the latter being only the completion or perfecting of the former.

It appears from several passages of the New Testament, that Baptism and the Lord's Supper in the *Christian* church, have succeeded to Circumcision and the Passover in the *Jewish*. If you will read attentively the fourth chapter of the Epistle to the Romans, and the third chapter of the Epistle to the Galatians, you will see that the blessings of the covenant which God made with Abraham, and of which circumcision was to him the seal, were not intended to be confined to the Jews, his natural descendants, but to be extended to the Gentiles also; he being by the divine appointment the father of the faithful to the latter, as really as to the former. It will also appear from the four last verses of Galatians iii., that Christians are "*baptized* into Christ," as *their* seal of the gracious covenant, just as *circumcision* was that seal to Abraham and his seed.

That the Lord's Supper is the Christian Passover, is not less evident. It was in the close of the Jewish Passover supper, that our Redeemer instituted the sacramental supper of his own death; thus engrafting the new dispensation on the old, and in place of the type exhibiting the antitype, the substance instead of the shadow; and for the paschal lamb, directing the view of his disciples to the Lamb of God who taketh away the sins of the world—the Lamb, without blemish and without spot, slain from the foundation of the world. Hence the apostle, Cor. iv. 7, says, "Christ our Passover is sacrificed for us."

In the xviith chapter of Genesis, we have a full and distinct account of the institution of the rite of circumcision, which you ought to read with attention and care.—Speaking of the spiritual meaning of this sacramental ceremony,

Fisher says justly, "It signified the impurity and corruption of nature, the necessity of regeneration, or being cut off from the first Adam as a federal head, and of being implanted in Christ, in order to partake of the benefits of his mediation, together with a solemn virtual engagement to be the Lord's."

In the xiith chapter of Exodus, we have a very particular and interesting account of the institution of the Jewish Passover. You are aware that it derived its name from the fact, that the destroying angel, who smote to death all the first born, both of man and beast among the Egyptians, *passed over* every house of the Israelites, whose door posts and lintel were sprinkled, according to the divine direction, with the blood of the paschal lamb. Every part of this remarkable institution was typical, and strikingly significative of the redemption of Christ, and the benefits of his most precious blood-shedding. The very name of the institution imported much—imported that the sword of divine justice will pass over and never slay the soul which is sprinkled with the atoning blood of the Saviour. The passover lamb was to be without blemish, to denote that although our sins were imputed to Christ, yet he was in himself "a Lamb without blemish and without spot—holy, harmless, undefiled, and separate from sinners." The paschal lamb was to die in no other way than by shedding its blood; to intimate that without the shedding of the blood of our Redeemer, there could be no remission of sin; that in no other way could divine justice be satisfied, and the sinner be reconciled to his God. The lamb of the passover was to be prepared for being eaten, exclusively, by being roasted with fire; intimating that the Redeemer, when he stood as the Surety of sinners, was to endure the most exquisite and extreme sufferings, and to be made, in body and soul, a burnt sacrifice, as it were, for the sins of those in whose room and stead his awful agonies were endured—"It pleased the Lord to bruise him—God spared not his own Son, but delivered him up for us all." The lamb of the passover was to be eaten *entire*—no part of it was to remain unconsumed. Did not this signify that faith must receive *a whole Christ*—in all his offices, and for all the purposes for which he became a Saviour?—That he must be made of God unto all his people "wisdom, and righteousness, and sanctification, and redemption." "The whole assembly of the congregation of Israel" were required to prepare and partake of the passover supper, *at the same time;* to denote, we may reasonably believe, that there is enough in Christ to satisfy the spiritual necessities of all his people, be the number ever so great—"In him dwelleth all the fulness of the Godhead bodily."

"The solemn *eating of the lamb* was typical of our gospel-duty to Christ. The paschal lamb was killed, not to be looked upon only, but to be fed upon; so we must by faith make Christ ours, as we do that which we eat; and we must receive spiritual strength and nourishment from him, as from our food; and have delight and satisfaction in him, as we have in eating and drinking, when we are hungry and thirsty. . . . . It was to be eaten immediately, not deferred till morning. *To-day* Christ is offered, and is to be accepted while it is called *to-day*, before we sleep the sleep of death. It was to be eaten *with bitter herbs*, in remembrance of the bitterness of the bondage in Egypt. We must feed upon Christ with sorrow and brokenness of heart, in remembrance of sin; this will give an additional relish to the paschal lamb; Christ will be sweet to us if sin be bitter. It was to be eaten in a departing pos-

ture. When we feed upon Christ by faith, we must absolutely forsake the rule and dominion of sin, shake off Pharaoh's yoke; and we must sit loose to the world and every thing in it; forsake all for Christ, and reckon it no bad bargain."*

As it is of no inconsiderable importance to know the typical import of the ancient rites of Circumcision and the Passover, not only that their true nature may be understood, but as illustrative of the spiritual design of Baptism and the Lord's Supper, which have come in their place, I thought it proper to give the somewhat extended explanation to which your attention has just been called. I only add, that although "the sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were for substance the same with those of the New;†" yet as the former looked forward to a Saviour who was yet to come, and the latter regard him as having come, and made known, fully and distinctly, the nature and design of his mediatorial undertaking, they make the spiritual things which they represent, far more plain and impressive to believers under the gospel, than they were to those who lived under the legal and typical dispensation which preceded them.

In concluding my remarks on the answer now before us, it may be proper just to mention, that the Papists, among the other unauthorized supplements which they have impiously made to the word of God, have added five sacraments to those which that word prescribes and sanctions; namely, *confirmation, penance, ordination, marriage and extreme unction*—for none of which can even a plausible plea be made out, from any passage of sacred scripture.

We now proceed to the next answer of our Catechism, in which Baptism is thus defined.

"Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's."

Baptism is a word of Greek derivation,* and the verb from which the noun is derived properly denotes, in its use as applied to this ordinance, *to wash*. That such is its true signification, and that it is applicable to every species of washing, whether by sprinkling, affusion or dipping; and whether a part only or the whole of a substance is to be washed or cleansed, has been clearly, and I think most conclusively shown, by the learned Dr. John Owen, in his short treatise on the subject of Baptism. On this point, however, as well as on the question whether infants are the proper subjects of baptism, volumes of controversy have been written; and the controversy is apparently as far from being settled now, as at any former period. The mode of baptism, however, is, I think, allowed on all hands to be less important, than the point which relates to the proper subjects of this ordinance. In considering the next answer in the Catechism, I shall be called to discuss briefly, the subject of infant baptism; but in regard to the manner of administering this ordinance, I shall add but little to the remark already made. It is admitted that baptism by dipping, or by immersion, is lawful and valid. Yet as it is never necessary,† and in this climate is sometimes improper, if not impractible, and in my apprehension is

* Henry. † Confession of Faith.

* Βαπτιζω——Βαπτισμος.

† "Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring, or sprinkling water, upon the person." Confes. Faith, chap. 28, sec. 3d.

never expedient, I have for myself, always declined administering it in this form; yet I would not censure those of my brethren who, to satisfy the scruples of certain individuals, have adopted a different course. Although there is reason to believe from some passages of scripture, that in the land of Judea, where ablutions were frequent, grateful and healthy, the baptism of John, and of the apostles of Christ, was sometimes administered by dipping, yet there is neither precept nor any clear example, for the *immersion* of the whole body in water, when an individual is baptized. On the other hand, there are numerous examples of baptism, recorded in the New Testament to have taken place in such circumstances that neither dipping nor immersion was at all probable, if in some it was even practicable. It would not be difficult to show, that the three thousand who were baptized on the day of Pentecost, and whose conversion and preparation for that ordinance could scarcely have taken place before mid-day, or even a later hour, could not, in the remainder of that day, have been immersed, although the whole twelve apostles had been constantly employed in the service; that is, on the supposition that the parties were taken individually, and the words of the institution were repeated in each instance separately, as we ought to believe was the fact. In like manner, it is highly improbable that the jailer of Philippi and his household, who were baptized in the night, had either the means of immersion at hand, or went abroad for the purpose. The baptism of the centurion Cornelius, and of the apostle Paul himself, as well as of the households that we are informed were admitted to this ordinance, was far more probably performed by sprinkling or affusion than by dipping or immersion. In a word, we have no scriptural precept in regard to the *mode* of administering baptism, except that it is to be performed by the application of water in the name of the Three one God; and the recorded examples of its administration were attended by circumstances which render it in a very high degree probable, that the ordinance was much more frequently administered by sprinkling or affusion, than in any other way.

The farther consideration of this answer of our catechism must be delayed till our next lecture.

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## THE THRONE OF GRACE.

(*Continued from p.* 344.)

6. Christ's ascension into heaven, is a ground of boldness in coming to the throne of grace. So in the context, verse 14. *He is passed into the heavens.* This is great ground of faith, that Christ is in heaven, and *for us hath entered within the veil*, Heb. vi. 20. How dare a sinful man adventure into God's presence? Because there is a sinless man there, that went thither on purpose to mind our business who are on earth. No man ever went thus into heaven, and on this errand, but our High Priest; John iii. 13. All others go thither to get for themselves: Christ ascended to get and to give; Psalm lxviii. 18. Eph. iv. 8. How kindly did our Lord deal with his disciples about this, and how hardly were they persuaded to submit to his going away? He told them whither he was going, and for what; he told them of his returning again, and receiving them to himself, never to part more; John xiv. 2, 3, 4; and yet *sorrow filled their hearts;* John xvi. 6. He again saith, ver. 7. *Nevertheless, it is expedient for you that I go away.* If you will not be content, because it is necessary and fit for me, I *tell you the truth, it is expedient for you that I go away.* How hard was it

to believe this? What was, to all reason, more expedient, yea, necessary, than that such weak scholars should have their blessed Master's company? It was so far from seeming expedient to them, that they thought they would be ruined thereby: and were very near it; Luke xxiv. 21. Although the matter be not so obvious to our conceptions and liking, yet really it is a greater mercy and advantage to us, that we have our glorified Mediator at the Father's right hand, than if we had him present with us upon the earth. It is more expedient for us that he is where he is, than it would be to have him where we are. Poor distressed believers, they cry for ministers and Christians to pray with them, and for them: O but if they had one hour of Christ's bodily presence with them, and had him to pray for them, as he did for some when he was on earth, what heavenly consolation would it be to them? Take in by faith the comfort of his being in heaven, and his being as knowing and mindful of you, and as able to help, and that as speedily, as he was on earth, or could be, if he were now on earth with you.

7. *Lastly*, Our Lord's intercession in heaven, is a great and strong ground of confidence in coming to the throne of grace. This is in the context. This is the last ground of Paul's triumph of faith: Rom. viii. 33, 34. *Who shall lay any thing to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.* His faith begins at Christ's death, and riseth out of his grave with him, ascends up with him to the right hand of God, and concerns itself in his intercession there. Not unlike this rising and climbing of faith, is his account of the rising of grace on the vessels of grace; Eph. ii. 4, 5. They are *dead in sins* when grace finds them first. The first thing grace doth to them, is, to *quicken them with Christ*, then *raising them up together*, then *setting them in heavenly places in Christ Jesus.* All our life springs out of Christ's grave: John xii. 24. *Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.* This heavenly grain, Jesus Christ, must be sown in the earth and die; and from the virtue of that death, all the life of grace and glory grows up in all his branches. He is indeed *the tree of life*, that now *groweth in the midst of the paradise of God:* Rev. ii. 7. And he is the glory of the place, and the eternal food of all the happy inhabitants thereof. But he was once dead in his grave; and grew out of that grave, up to all that glory and dignity that we shall one day be blessed with the beholding of: John xvii. 24. In this his glory in heaven, he intercedes for us. Intercession is a sort of praying: 1 Tim. ii. 1. *Supplications, prayers, intercessions, and giving of thanks*, are commanded to *be made for all men.* We have one sad intercession: Rom. xi. 2. *Elias made intercession to God against Israel.* He was a severe Prophet, and had severe service put in his hand. But our great Prophet and High Priest makes no intercession against his Israel, but all for them.

This intercession of Christ, which is so great a ground of boldness to us at the throne of grace, stands in these—

1st, in his appearing in heaven, in our nature, and in our name, before God: Heb. ix. 24. *For Christ is not entered into the holy places made with hands, which are the figures of the true,* (and those were the places the high priests of old entered into) *but into heaven itself, now to appear in the presence*

*of God for us.* He is there, not only for himself, to reap the glorious fruit of his hard work on earth, but for his people, as their head and representative. All the church, the body, is now in heaven itself, because its head is there: Eph. ii. 5, 6. Christians, you are now *lying among the pots*, and defiled with the smoke and soot of this sinful world; you are sometimes *plunged in the ditch*, till *your own clothes abhor you*, as Job speaks; chap. ix. 31: you cry out, *Wo is me, that I sojourn in Mesech, that I dwell in the tents of Kedar:* Psal. cxx. 5. Let faith say, "But where is my Lord and head? Is he not in heaven? in that glory that I am not able now to bear a view of? And he is appearing there, as my nearest and dearest friend. I am ashamed to look on myself, and my loathsome deformity; I am afraid that so foul and spotted a face as mine should be seen in heaven. But Christ is there, and my Christ is there; and there he is to appear for me, who must dread my personal appearance there, if it were not for this appearance of my head for me."

2dly. Christ's intercession stands in this, That he, in our nature and in our name, presents continually the savour of his sacrifice: Heb. ix. 12. *He went into the holy place, not with the blood of goats and calves, but by his own blood, having obtained eternal redemption for us.* Aaron, and his successors in the office of high priest, were appointed to offer the great sacrifice of yearly atonement at the altar, and with the blood thereof to enter into the holy of holies, and to sprinkle the mercy-seat (their throne of grace) with that blood: Lev. xvi. 14. Our Lord Jesus, the antitype, offered the sacrifice of himself in his death; and, in and with the virtue of that sacrifice, he entered heaven, to sprinkle the highest altar therewith. It is but a fond Popish fancy to think, that there do remain visible marks and signatures of his humbled state, on the glorified body of our Lord Jesus. That is indeed to *know Christ after the flesh*, in a bad sense: 2 Cor. v. 16. But his *entering with his own blood*, is spiritually to be understood, that Christ's appearance in heaven, is to bring up a memorial continually before God, of the virtue and savour of that sacrifice he offered without the gates of Jerusalem: Eph. v. 2. *Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.* This savour never spends or wears out. The blood of Jesus, in the virtue of it, in the merit of it, and in the power of it, is as fresh this day, as in the day it was shed on the cross. He is still the new slain *way to the holiest of all:* Heb. x. 20; as fresh and fragrant as ever. If men by their unbelief account it old or stale, and to have lost its savour and virtue to themselves; and if they will seek for somewhat else to procure them acceptance in heaven, let them try, and perish; for none can help them that reject Christ. But our Lord presents nothing for the salvation of his body, the church, but his own blood; and nothing else is accepted in heaven for this end, but that precious blood. And all they to whose conscience this blood is applied, and who come into it, and feel its virtue and power, will abhor all vain and dangerous mixtures of any thing with this sovereign balsam. It is always savoury in heaven; and it is always savoury to all them that are in the right way to heaven. Our Lord, in his intercession, fills heaven with the almighty and eternal savour of his blood; and heaven is filled with the praises of it, and of the shedder of it: Rev. v. 9—12. If its savour do not fill the parts of the earth where it is preached, it is because men have lost (or rather never had) the spiritual sense

that only can take in this savour, and not because this blood is impaired in its virtue. But this is the sin and misery of this condemned world, that what is most savoury in heaven, is least savoured on earth; and what is most sought after, prized, and doted on in earth, is vanity and abomination in heaven: Luke xvi. 15.

3dly. In Christ's intercession, there is his knowledge of, and sympathy with the ailments and distresses of his people. This the apostle takes notice of in ver. 15. His knowledge of their distresses, we can more easily account for, than for his sympathy. His omniscience as God, we believe. Peter sweetly owned it: John xxi. 15, 16, 17. O that Christ would with power ask the same question at all of you, and that you could give the same answer! Christ's question is, *Lovest thou me more than these?* "Not long since thou saidst so, what sayest thou now?" Peter's answer is, *Yea, Lord, thou knowest that I love thee.* And on the repeating of the question, Peter gives the same answer, ver. 16. When Christ a third time asked the same question, Peter was grieved, ver. 17, and answers, *Thou knowest all things, thou knowest that I love thee.* As if he had said, "I dare not compare my love to thee, with that of others to thee; thou hast reason to question my love to thee, because of my late woful denial of thee: but yet I dare call thee to witness, who knowest all things, that I do love thee. Though all my brethren love thee better than I do, or can; though I be more unworthy than any, to be loved by thee; yet I am sure I love thee." If the love of Christ were as a hot fire within, and its *coals were casting out a vehement flame*, as Song viii. 6, believers would more often call Christ by that sweet name, sweet to us to speak, and sweet to him to hear, *O thou whom my soul loveth:* Song i. 7. Miserable souls are they who love not Christ; and dull unobservant people are they that know not what, or whom their souls love. Is the love of Christ a mere notion? Is it not a most sensible, holy, and spiritual passion, or rather a heavenly grace? Can men love Christ, and not feel it? Should they feel it, and not avow it? Is there any thing we should be ashamed of in the love of Christ, but the shameful smallness of it? that our highest and hottest love is so unsuitable a return to his incomparable loveliness, and his wonderful love to us, and the dear demonstrations of it? All ye that love our Lord Jesus in sincerity, look on him, and love him more; love him with all your souls, and blush with shame that you love him no better. Blow the coals of love by faith, and let the flame mount up to heaven, and *ascend ye in the flame of the altar*, as Manoah's angel did, Judg. xiii. 20. You that doubt of your love to Christ, go to him, fall down before him; answer Peter's question, according to the true sense of your souls, and it will be, *Lord thou knowest that I love thee.* Love Christ, and ye will quickly feel ye love him. A sight of Christ will beget love, and love will quickly speak for itself, 2 Cor. v. 14, 15.

But for Christ's sympathy with his people, this is harder to conceive, than his knowledge of their distresses. It is a sympathy different from what he had in the days of his own infirmity. It is as tender, but not disturbing; as real, but not afflicting. It is inconsistent with his glorified state, to have any trouble. His sympathy itself is to be believed; the manner how it acts, is unsearchable: Heb. ii. 17. *In all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful High Priest, in things pertaining to God:* Heb. iv. 15. He *is touched with the feeling of our infirmities;*

and *was in all points tempted like as we are, yet without sin.* About this deep point of Christ's sympathy we may soberly conceive, 1. Our Lord's remembrance of his own infirmities, temptations, and afflictions, in the days of his flesh. This is plain and certain. 2. His sure and distinct particular knowledge and remembrance of his people, and of all that concerns them, within and without. 3. His interest in them, and care of them, and concern for them, as his members. 4. His power and wisdom as their head, to send down vital influences upon them, as their case requires: Eph. iv. 16. Col. ii. 19.

4thly, Lastly, Christ's intercession stands in presenting his people, and their desires and wants, to the Father, for acceptance, and answer of peace. Both our persons and our prayers must be presented by this *great High Priest, set over the house of God:* Heb. x. 21, or no welcome, no acceptance. An Israelite, though he brought, might not offer the sacrifice on the altar; only the priest; and the high priest only must offer the great sacrifice for all Israel in the day of atonement. Christians must bring themselves, Rom. xii. 1, and all their spiritual sacrifices; but Christ must present them, and we only by him, Heb. xiii. 15. What a mighty encouragement is there in this for faith? Our High Priest makes another thing of our sacrifices than we can. Believers often know not rightly their own case; Christ knows it exactly. Many of our prayers are mere mistakes. We complain, when we should praise; we ask what would do us hurt, and are unwilling to receive what would do us much good. Our Lord Jesus puts all to rights. He can say over our prayers rightly, he can make good sense of them, can purge them of their faults, can spy out any thing of his own Spirit in them, and lastly, adds his own incense to them: Rev. viii. 3. And thus are they accepted. We may best understand Christ's heart and work in intercession, by John xvii, wherein we find three.

(1.) Christ conceals all the faults and weakness of his people. Not a word of these in all that prayer, and they were guilty of a great many. (2.) He tells all their good, and makes much of it; ver. 6, 7, 8. *I have given unto them the words which thou gavest me: and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.* He knew, and reproved them for the weakness and staggering of their faith; he foretold an approaching trial, and their fainting in it, John xvi. 31, 32: yet he knew they were true believers; and he makes much of it in his prayer; as again, ver. 14. 25. (3.) Christ declares fully their necessity, and begs supply for them. No Christian needs any more than a full answer of this prayer of Christ; and it was put up for all his body, and will be answered as to every member of it. Whenever you are upon your knees at the footstool, remember who is at the throne above, and what his business is there. Footstool-supplications of believers would be all quite lost, if it were not for the Saviour's intercession at the throne: Heb. viii. 1. Our High Priest *is set on the right hand of the throne of the Majesty in the heavens.* And *he ever liveth to make intercession for us:* Heb. vii. 25. This is the end of his living in heaven, to make intercession for us. Take heed, and mind Christ much in your prayers; and never fear his forgetting you. Shall Christ live for ever to make intercession for you? and will you live all your days without making use of him as an intercessor? Alas! that Christ in heaven gets so little employment from believers on earth! He seeks your employment, he loves it, and loves them best that give him most of

it. He undertakes for every thing put in his hand, and in due time will give you a good account of all you entrust him with, and make you say, *He hath done all things well*, Mark vii. 37.

Application. Is all the ground of confidence at the throne of grace, laid in Jesus Christ our High Priest? Build then your confidence on this safe and sure ground. Not only may you lawfully make use of Christ's mediation, but you must do it. It is not only a privilege the Lord allows you to make use of, but it is his command, and your duty to use it. You are commanded to come to the throne of grace, and commanded also to come in Christ's name, and to come boldly in this name. The neglect of either of these is sin. Not to come to the throne of grace when he calls, is a great sin. To come to it (or rather to pretend to come) in any other name but Christ's, is a great sin too. And to come in this name diffidently, is to reflect unworthily on Jesus Christ, and the power and virtue of his mighty name: John xiv. 13, 14. *Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.* Can a man desire a larger promise than this? Can one desire a stronger plea than Christ's name, and a better hand than his to have our answers from? Be ye askers, and askers in my name, I will be the doer. The Father's glory in the Son, and the Son's glory, is concerned in giving good answers to all prayers put up in Christ's name. You cannot honour and please Christ more, than in using his name confidently. All bills with Christ's name at them will be accepted at the throne of grace, and will surely be answered. But coming to the throne of grace in Christ's name, is another thing than commonly people take it to be. Some think it enough, that they conclude their prayers with the words Christ taught, Matth. vi. 9, but never for that use is it oft formally and superstitiously put to. Some think, that it is only to say in their prayers, *for Christ's sake.* To ask in his name, is a higher business, than to be reached by unbelievers, and men void of the Spirit of God. If *no man can say that Jesus is the Lord but by the Holy Ghost*, 1 Cor. xii. 3: if praying be required to be *in the Holy Ghost*, Jude, ver. 20; if *praying always with all prayer and supplication*, should be *in the Spirit*, Ephes. vi. 18: *how shall men call on him in whom they have not believed?* Rom. x. 14. But can you take the Searcher of hearts to witness, that you build all your hopes of acceptance at the throne of grace, in this name and mediation of Jesus? that you durst no more rush into God's awful presence, without the protection of this great name, than you durst leap into a devouring flame? Can ye say, "I have no name to come to God in, but Christ's. My own name is abominable to myself, and deservedly hateful in heaven. No other name is given under heaven, but that of Jesus Christ, in which a sinner may safely approach to God. Since the Father is well pleased in this name, and the Son commands me to use it, and the Holy Ghost hath broke this name to me, and made it *as an ointment poured forth*, Song i. 3, and since its savour hath reached my soul, I will try to lift it up as incense to perfume the altar and throne above. Since all that ever came in this name were made welcome, I will come also; having no plea but Christ's name, no covering but his borrowed and gifted robe of righteousness. I need nothing, I will ask nothing, but what his blood hath bought, (and all that I will ask); I will expect answers of peace, and acceptance, only in that blessed Beloved; beloved of the Father, both as his

Son and our Saviour; and beloved of all that ever saw but a little of his saving grace and glory?"

Let such go and prosper. The Lord is with you—the Lord is before you. He will welcome the Mediator in his *bringing you to him:* 1 Peter, iii. 18, and welcome you with salvation, who come in his name for it. The prodigal's welcome, Luke xv. is but a shadow of what ye shall meet with. Christ welcomes dearly all that come to him; and the Father welcomes the believer that cometh in Christ's name, and is brought in Christ's hand, to this throne.

## MORNING.

His compassions fail not; they are new every morning.

*Lamentations*, iii. 22, 23.

Hues of the rich unfolding morn,
That, ere the glorious sun be born,
By some soft touch invisible
Around his path are taught to swell;—
Thou rustling breeze so fresh and gay,
That dancest forth at opening day,
And brushing by with joyous wing,
Wakenest each little leaf to sing;—
Ye fragrant clouds of dewy steam,
By which deep grove and tangled stream
Pay, for soft rains in season given,
Their tribute to the genial heaven;—
Why waste your treasures of delight
Upon our thankless, joyless sight;
Who day by day to sin awake,
Seldom of heaven and you partake?

Oh timely happy, timely wise,
Hearts that with rising morn arise!
Eyes that the beam celestial view
Which evermore makes all things new.
New every morning is the love
Our wakening and uprising prove;
Thro' sleep and darkness safely brought,
Restored to life, and power, and thought.
New mercies each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of Heaven.
Old friends, old scenes will lovelier be,
As more of heaven in each we see;
Some softening gleam of love and prayer
Shall dawn on every cross and care.

As for some clear familiar strain
Untired we ask and ask again,
Ever in its melodious store,
Finding a spell unheard before:—
The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves; a road
To bring us, daily, nearer God.
Seek we no more; content with these;
Let present rapture, comfort, ease,
As heaven shall bid them, come and go,—
The secret this of rest below.
Only, O Lord, in thy dear love,
Fit us for perfect rest above;
And help us this and every day
To live more nearly as we pray! *Keble.*

*From the Boston Recorder.*

## ODE,

*Written for the occasion, and sung at a Wedding Party in Stockbridge, Mass., given to Mr. Abner Webb and Miss Catharine S. Watson, Missionaries to Burmah, Wednesday Evening, August 15, 1832.*

Come! round the bridal altar throng,
And twine the sacred light;
Bring friendly greeting, love and song,
To grace the holy rite;
And if there here should fall a tear,
Smiles, too, should play their part,
Like beams of light, thro' waters bright,
A rainbow of the heart.

Men part, full oft, for sordid ends,
Dissolving tenderest ties,
And shall we not leave earthly friends,
For wealth beyond the skies?
That brighter sphere where never tear,
Nor grief, nor pain, shall come,
Where those that part with breaking heart,
Shall find their common home.

In farthest India notes shall swell,
To hail this nuptial hour:
And Irawaddy's shores shall tell
Of Christian love the power;
Near Ava's wall the truth shall fall
Like dew on thirsty lands;
O'er wood and vale, o'er hill and dale,
By streams of golden sands.

See! prostrate lies Gaudama's head,
His temples silent stand:
And man thus long by error led,
Returns at God's command;
See science press the land to bless,
And each domestic tie,
Now better worth, shall shed on earth,
A glory from on high.

Then speed ye, speed ye, parting ones,
We may not stay your flight,
To Burmah's dark and wandering sons
To bear the guiding light;
Should nature frail, in conflict fail,
And sigh for western bowers,
Yet hope divine a wreath shall twine,
And bind the cross with flowers.

# Miscellaneous.

## THE CONDITION OF MAN IN EDEN.

"A garden eastward in Eden."

ESSAY IV.

We have arrived, in the progress of this work, on ground peculiarly sacred. Were there nothing else to give it sanctity, the genius of Milton alone is sufficient. The bard of immortal themes has been here, and who would not feel dismay in passing any spot consecrated by his presence? Primeval innocence is our theme, and the wooded temple in which it worshipped.

Other poets, beside Milton, have hovered round the tents of antediluvian patriarchs. Gessner, Byron, and Montgomery, has each taken for the basis of a work the morning scenes of our world.* To the one from the pen of Byron we take exception, but to the others we award the praise of piety and genius. Their writers have imprinted their footsteps on the dews that early fell in Eden, a district of simple manners, of lowly tents, and grassy altars.

De Foe, a writer in the reign of William the third, succeeded in enlisting the sympathies of the reading community in behalf of a man cast away on an island. This man sustained no public relations. The birds whose home was in the island, were his companions, and by winning arts he tamed the kids of the rocks. But here is a man, whose origin was manifestly divine—who sustained important relations to his descendants, and who, for a time, dwelt alone in this world. But where was his dwelling place? Great changes must have taken place in the earth in the course of six thousand years, but he lived in Eden, and in a garden eastward in Eden. This spot is supposed to have been near the junction of the Euphrates and Tigris;* a river went out of Eden, and then parted itself into four streams, one of which, in encompassing the land of Havilah, found shores of bdellium, onyx banks, and channels of gold. This garden was planted by our Creator—angels were glad when it took its place in the wide variety of their prospects, but their hands did not fashion it. They chanted interludes as each object rose in it, but it was in praise of the Creator, who set all its hedges, and sent the stately river to lave its green glossed banks. Angels looked on in wonder, as man rose out of the ground with his azure eye turned upward, and his hands lifted high to bless his Maker. And now the Creator led man through the rural district of Eden, amid the interchange of light and shade—the way skirted by flock and fold, field and lawn, and put him into the garden saying—keep its gates, and dress its bowers.

We are told of the dominion which man exercised. His soft sceptre touched on all around. He was the shepherd of all the flocks, and the keeper of all the herds. To him the lion came. He stood at the gates of Paradise till his king plaited his shaggy mane, and set round his temples in garden roses, and then despatched him to his nightly lodge; or if at noon he chose to call the eagle, the eagle instantly dropped down from his sunlight throne. We read of an ornithologist in our own country, who traversed all its length and breadth. He visited all our forests, searching for birds of every pinion. He stood by the cataracts

* To these may be added, "Moore's Loves of the Angels."

* See Jamieson on the Pentateuch.

of Niagara, and among the prairies of the west, by the lakes of the north, and the rivers of the south. He looked into the history and into the habits of birds. But the man who dwelt in Eden came forth an hour, and the birds of every wing flocked round their sovereign. They came in pairs—they came in choirs—they came in myriads. He gave them names, and dismissed them from his regal presence.

It is impossible but that a creature of such privileges, must have felt a sense of dependence. The solitary pair must have often asked after the source of so much felicity They must have hourly applied their fingers to the chain thus connecting heaven and earth. That chain was woven all over and through their abode. It went through its hedges, it girdled the fountains, it shone on their sandals, and scattered itself over the lawn. It streaked the necks of the feathered tribes, and then rose upward till its silver links swept round the golden planets, whence by it choirs of cherubim tracked their way around the viewless throne.

Man bore the image of his Maker. His wisdom was a reflection of the divine wisdom. His sanctity was in its measure like the holiness of his Creator. His holiness did not spring from his happiness, but his happiness arose from his holiness. With an unblemished conscience, and a mind replete with the light of heaven, he drank copiously at the fountain of felicity. He was honoured by the association of angels. They often surprised him by their visits, and in his green saloons they strung their harps, warbling psalms and hymns, like to those they had sung in heaven.

But man was on trial. The span of his trial is not defined, and we know not the number of days that were to pass, before he would have been confirmed in goodness. He was not on trial simply for himself, but for his posterity. He was a representative, and held in his hand the destinies of all his race. But we decline all controversial themes.

The description here given, seems to lend an air of inactivity to man. But his duty is defined. Being placed in the garden, he was to dress and keep it. His hand was to open and shut its leafy gates. He gave ingress to the car of each celestial visitant. He cropped its flowery dales, and dressed its luxuriant vines. His hatchet and his pruning-hook culled its boughs, and all its trees distilled their balmy fruits into his basket. He had his lodge in Paradise, and over it was stretched the pavilion of innocence, filled with lunar beams and guarded by celestial warriors. Had man stood in this condition, we can form no distinct impression of what the nature of his pursuits would have been, any more than we can of our own pursuits, provided the sentiment be true, that this world is not to be finally struck out of the roll of the divine works, but reconstructed into an abode for redeemed saints.

If there be any thing then that commends itself to our understanding, it is this—that man is not now in the condition in which he was originally created. All our moral powers and intellectual faculties rise in opposition to such a sentiment. To wave all proof drawn from the Scriptures, our daily observation, connected with the narratives of voyagers and travellers, ought to produce conviction, that some catastrophe has taken place in the moral condition of the world. This catastrophe, is the fall of man.

The primeval condition of man, justifies the divine government. Our Creator has used no coercive measures. He put man on a mo-

mentous trial. He girded him with strength sufficient to have stood the shock of any attack, but man voluntarily left a state which teemed with the choicest bliss Heaven itself could bestow. This disclosure has been made to us for wise purposes. We know the moral powers with which the great chieftain of our race was entrusted. After all the misery and crime of the world for thousands of years, there is one vivid spot to which the eye looks back with delight, and that spot is Eden.

How anxious ought we to be to repair the loss of Eden. The tree of knowledge has been rudely assaulted, but fast by it grew the tree of life.* Of this tree we may now eat and live. It is true, the rural walks of Eden are no more. Its hedges are torn down, and a drought has long been on its springs. We know not the spot where angels often went to commune with man, at his morning or evening repast. There pristine innocence, in the person of man, laid their sandals on the grassy turf, and unclasped the brilliant girdles of their waists, and flung back their purple robes on his flowery couch. There, with ambrosial locks and parted lips, they indulged in protracted speech. At times man opened wide this wooded cathedral, and throngs of celestial worshippers rushed in, and their chosen minstrels sung anthems high and long, interspersed with brief inspiring odes. Hesperian tales if true, true only here.

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## ROMAN CATHOLICK CONTROVERSY.

*(Concluded from page 356.)*

2. We *object* to the system of Romanism, because of its corruption and perversion of the doctrines of the word of God.

* See Bishop Horne's Sermon on the Tree of Life.

*Justification by faith*, which we hold with Luther to be the corner-stone, is, if we are not mistaken, made quite another thing by Papists, from what it is by Paul, and James, and Peter, and John, and our adorable Master. I would ask if it be not true that Romanists deny the exclusive justification of the soul as a matter of merit, by the righteousness of Christ. The Bishop of Aaire, in 231 page of Answer to Faber's Def.'s Rom.'s, talks of "uniting a feeble and inefficacious satisfaction to that which Jesus fully and abundantly paid for us with his blood." Now, if abundant, why add more? If *any* is *united*, (of the *nature* of satisfaction) to that of Christ, (however feeble when *alone*) yet if *united* with Christ's, *it is satisfaction;* and then surely there is merit in the works of man which has efficacy in the pardon of sin! And he refers to the council of Trent, as authority for what he says—Now we would not willingly do the holders of this system injustice; but we ask, do they really think that there is in good works such merit, as to be the procuring cause of God's favour to us? and as to help, or co-operate with the righteousness of Christ to *satisfy* the law of God, and secure heaven for us? It would seem as if this were the opinion—for by the doctrine of supererogation held by the Romanists, one may not only *satisfy* for himself, but even overdo duty, and set over by *transfer of satisfaction, good works for another.* Now we ask an explanation of this in connexion with such passages as 1 Corinth, 15 c. 58 v., where the requirement is to *abound*, as to *degree*, and to be *always engaged as to time*, in the work of the Lord; and not for another, but ourselves: And also, 2 Ch. Galla.'s, verses 16—21, and 3 chap. 6—14 verses: and Rom. 4 ch. 1—16 v. and 11 ch. 6 v.—in which it appears to us the views held by the Roman

Church are exposed, as subversive of the very foundation of Christianity.

The next objection is to the views of Romanists, as to the nature and necessity of regeneration. Their doctrine seems entirely to dispense with the necessity, and even to deny the nature of that great *moral* change wrought in the soul by the spirit of God—of which conversion to God is the immediate result—We ask, do Papists actually hold such a change to be necessary? Do they not consider membership in the church, and conformity to its ritual, &c., as all that is required by God in preparing a man to die?

In the abridgment of Christian Doctrine by Bishop Hay, approved by Archbishop Marechal, it is said page 81—"*Baptism* brings to the soul sanctifying grace—washes away the guilt of original and actual sin—gives a new spiritual *birth*—makes us Christians, by imprinting in the soul the second character of a Christian—entitles us to actual grace—preserves the sanctity gotten at baptism, and gives a right to eternal happiness!" Is not this putting into *man's* hands, all that God claims to be his exclusive work? Is it not apparent in this plan, that one baptized in infancy is thus *made*, and by the act, *kept* a Christian? How strange such doctrines seem by the side of this—"*Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*" John i. 13. "*For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.*" Gal. vi. 15—see also 2 Corinth. v. 17—John iii. 3—9.

We ask, whether when a man comes to die, any thing more is thought necessary to prepare him, than what an officiating priest can do? Is not the priest thought competent to receive his confessions, to pardon his sins, and by the rite of extreme unction, to fit him for the bosom of God?

The former doctrine as held by them, seems to strike at the root of religion in the righteousness of Christ; and this at the *fruit* of it, in dispensing with the holiness resulting from the work of the Spirit on the soul.

We had been anxious to mention several objections to our author touching sin—purgatory—the sacraments—the *intention* of the priest in officiating in them, &c., &c. But our remarks swell so far beyond their original design, that we must pass on—

3. We next OBJECT to the WORSHIP of the Church of Rome. We allude especially to image worship, the worship of saints, and angels.

We have seen already, (page 22,) what free use has been made of the 2d commandment, to shelter the worship of images. In the catechism authorized by the council of Trent, the priest is required to instruct the people of his parish thus—"Not only that it is lawful to have images in the church, and to give honour and worship unto them, (for as much as the honour which is done unto *them*, is referred to the *things* they represent) but also that this hath still been done to the great good of the faithful, and that the images of saints are put in churches, as well that they may be worshipped, as that we being admonished by their example, might conform ourselves to their life and manners."

Again—*in Usher's Answer*, pages 497—8, it is said: "It must not only be confessed that the faithful in the church *do adore* before the image, (as some peradventure would cautiously speak,) but *also do adore* THE IMAGE ITSELF, without what scruple you will—yea, they do reverence it with the same *worship wherewith they do the thing which is represented thereby.* Wherefore, if that ought to be worshipped with Latria or *divine worship*,

*this also is to be adored with Latria;* if with dulia, or hyperdulia, this likewise, &c. And so we see that St. Thomas Aquinas doth directly conclude that the same reverence is to be given to the image of *Christ* and to *Christ himself*—and by consequence seeing that Christ is adored with *the adoration of Latria or divine worship*, that his image is to be adored with the worship of Latria—or divine worship." Of Usher's authority among Romanists, we need not speak—and Aquinas is by them called "the Angelic Doctor." Now what is this? Is it not divine worship of idols or images—i. e. *Idolatry* sanctioned by standard authors, and ordered by the great accredited council of Trent?

If Papists disclaim it *now*, we rejoice; but then where is the pure, infallible church? If they allow, we ask for the defence of it.

Again—in a catholick book of devotion, there is this passage concerning the Virgin Mary.

"The queen, the sovereign queen of heaven, introduces her servants into the kingdom of heaven: None of those who live and die *her* servants can by any means be damned—yea, even many of them who are wicked and abandoned, as daily experience shows, have miraculously obtained mercy and eternal life:" and even further, this is a prayer to her,—"Oh, mother of God, compel thy Son to bless us!"

Of the worship of the *consecrated bread*, Dr. Middleton says, it has no prototype in the heathen world, and nothing equal to it.—He refers to Cicero's famous sentence, "*was any man ever so mad as to take that which he feeds upon for a God*"—as realized in this act of worship, with this remark, "*it was an extravagance left for the papacy alone.*"—In papal countries it is not only worshipped by the *consumers*—(strange union of terms) but on the great processions, Protestants in the streets must kneel (or be *knocked down*, if they refuse,) as an act of worship.

The following very singular extract from a Roman missal may illustrate this subject. "If the priest vomit the Eucharist, and the species remain entire, it must be licked up reverently; if a nausea prevent this, then let the consecrated species be cautiously separated and put by in some holy place, till it be corrupted, and after, be cast into holy ground—but if the species appear not, the vomit must be burned, and the ashes thrown into holy ground."

It may be as proper here to refer to the ceremony of baptizing bells, &c. practised by priests in some parts of the church of Rome. We ask, is it acknowledged? If so, is it right? The fact can be proved; and will, we suppose, not be denied.

Without enlarging on this head, the nature and drift of this sad system may be seen in these few facts, and it may well occupy the serious thoughts of the author and his friends.

4. Our next remark, in the way of *objection, is on the legalized immoralities of the church of Rome.—The sale of indulgences for example*—is a *bundle of licenses* to sin, and to making merchandise of souls.

Dupin, a popish writer, of the 15th century, says,—"Indulgences granted by the Pope, were more common than ever—they had become a *kind of traffic.*"—St. Thomas Aquinas says, in defining them, "There actually exists an immense treasure of merit, composed of the pious deeds, &c. which the saints *have performed, beyond what is necessary for their own salvation, and which are therefore applicable to the benefit of others.*—The Pontiff is empowered, as the guardian and dispenser of this sacred treasure, to assign to such as he thinks proper, *a portion of this inexhaustible*

*source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes.*" In a book published at Rome called "The Tax of the Apostolic Chancery," the price of these indulgences is set down at large. Some are too shocking to relate. But look at these:—for a layman murdering a layman, about 7s. 6p.—for killing a father, mother, wife, or sister, 10s. 6p.—for a priest to keep a concubine, 10s. 6p.—for striking a priest, 10s. 6p., &c. It has been tried to disown this book, and it is now prohibited; but it has been sanctioned by the church of Rome in Popish and Protestant countries—the Protestant princes mention it as one of the reasons of their rejecting the authority of the council of Trent: It was printed at Rome, A. D. 1514, at Cologne, 1515, and Paris, 1520, 1545, 1625. And Claude d'Espence, a Roman divine, of Paris, in the 16th century, says, "Provided money can be extorted, every thing prohibited is permitted—*the greatest crime is to be poor.* Shameful to relate! priests have permission to keep concubines, and live with harlots, if they pay an annual tribute, and in some places they compel them to *pay* the *tribute*, saying they may keep them if they will. There is a printed book, which has been publickly sold for a considerable time, entitled 'The Taxes of the Apostolical Chancery'—from which one may learn more enormities and crimes than from all the books of the Tummists. I refrain from repeating the words which are enough to strike one with horror." Com. on 1 chap. Epis. Titus. degess. 2. Pope Paul the 3d publicly *licensed* brothels; and there were in Rome alone, 45,000 evil women. The tax was collected once a week by the Pope's *holy* agents. The chest in which all the money given was deposited, was then opened. One third part went to the house; one-third to the women, one-third to the Pope!

And Leo the Tenth published on Nov. 9, 1515, a Brief, in which he claims the right of granting indulgences to the living and the dead—and to *forgive the guilt and punishment of actual sins.*

The history of Tetzel, Luther, and of the remote, but original cause of the glorious Reformation, we need not here repeat.

Now when these things are put together, the result is, that the church has been amazingly corrupt in its *morals, and that this was according to law.* If our author disclaims these corruptions, and allows his church to be fallible, then we are done—if not, we ask for his reply. The order of Jesuits was suppressed by Clement XIV., but revived in this century by the Pope, and of course *sanctioned*, as an *order*, *acting* on a *particular system.*

They are the great agents in spreading Romanism—and are becoming numerous by emigration in our own beloved country. Their "secreta monita," or secret instructions, will disclose their character, as an order.

We have them in our possession. They are such as these.—"To keep these instructions from falling into the hands of strangers—if they do—to deny that they know any thing about them—and they are not to be *transcribed* without the consent of the general, or Provincial.

One Chapter is—"*Of the proper method for inducing rich widows to be liberal to our society*"—care must be taken to remove such servants, by little, and little, as do not keep a good understanding with the society. They must be watched, and wooed, and won, cunningly, and gradually, till they are prepared for a confessor, celibacy, &c.

Another Chapter is—"*How such widows may be secured, and their effects disposed of.*"

Another is—"*In what manner the society must deport, that they*

*may work themselves into, and after that preserve a familiarity with princes, noblemen, and persons of the greatest distinction,*"—as to get their ear—wink at their vices—get into foreign embassies—conciliate the domesticks, and favourites of princes—allow latitude to the consciences of great men—become acquainted with the *quarrels* of great men, and thus get at their secrets, &c. Particular instructions are given also as to the control of colleges, churches, &c.

The 8th Chapter, (*well obeyed in Maryland,*) relates to the manner of treating widow's children, that they may embrace a *devoted life*—their sons especially are to be provided with tutors, devoted to the interests of the order—and are, by all efforts in their power, to proselyte them. The 9th, relates to getting money for the society, especially by bequests, &c." This is not fiction, but sober history, and finds its commentary, and its proof in the lives of the Jesuits. We refer to the Provincial Letters of Pascal for a farther view of their principles, morals, and shocking casuistry. Now we ask, are these *secret instructions* denied? It cannot be! How will these things be explained? How the Jesuits defended?

*Another objection* we urge is, *to the accredited doctrine of Romanists, that faith is not to be kept with hereticks,* (always remembering that all are hereticks who are not of the church of Rome). Now for the proof. Gregory VII. made a *decree prohibiting all* to keep faith with excommunicated persons, till they rendered satisfaction to the church. Martin V. says, "Thou sinnest mortally, if thou keep thy faith with hereticks." Gregory IX. made this law—"All under the jurisdiction of those who have openly fallen into heresy, *are free* from obligation of fidelity, dominion, and every kind of obedience." And Bishop Simanca says of this—"Husbands are not bound to wives who are hereticks," (awful sentiment.) "Justly were some hereticks burnt by the most solemn judgment of the council of Constance, *although they had been promised security;* and *Thomas Aquinas* says that a Catholick (Roman) might hand over an heretick to the judges, *though he had pledged* his faith to him and *sealed* it with *an oath.*" Pope Innocent did the same toward the poor Waldenses, in his Bull of 1487.

But what do councils say?—The council of Constance was a general council—and its authority with Papists is unquestionable. It was composed, it is said, of 346 Archbishops, and Bishops, and 564 Abbots and Doctors. This council (page 120) declares "as to *safe conduct granted to hereticks,*" that still they shall be tried and punished; and that the person promising them security, shall not in this case, be obliged to keep his promise, by whatever tie he may have been engaged—when he has done all in his power.

And poor Huss was burned, while the Emperor was forced to break his promise of safe conduct.

The council of Trent accredits the canon of the council of Constance as to faith with hereticks—and it is now if they are *consistent, standing law with Romanists.* The form of declaration of every priest binds him to receive without doubt, the canons and decrees of councils, and especially those of the council of Trent! Then, can a priest be a true Romanist, and yet keep faith with hereticks? We shall rejoice in seeing such principles disclaimed. But that were anti-papistical. "*When the church speaks we are bound to be silent and obey,*" is the motto lately published in our own city by a priest of Rome. Now are popes, and two great general councils authority?

If so, what becomes of faith with us poor hereticks?

The other items, under *the head of immoralities*, we must waive for want of space; while we mention our *last objection* (at least for the present) *and that is, that the system of Romanism is a legalized violation of the rights of man*, in relation to *personal rights*, *national rights*, and *church rights*. Is it not true that the church of Rome lords it over the consciences of men? The very sentence quoted above, from a recent publication in the Itinerant, viz. "when the church speaks we are bound to be silent and obey," is virtually a submission to tyranny over the souls of men. The postulate is, that the church is infallible, and of course we must believe as she does, whether we think it right or wrong. Is not this implicit faith and forcing of conscience? And see the very fearful, (can we say less than) blasphemous usurpations of the church in its head, the Pope!

Ravaillac says, "*To make war against the Pope is to make war against God—seeing that the Pope is God, and God is the Pope.*" Pope Clement VII. with his Cardinals, thus writes to king Charles VI. "As there is but one God in the heavens, so there cannot, nor ought to be of right, *but one God* on earth" i. e. the Pope! and it is canon law—"that the Pope who was called God by Constantine, can neither be bound nor loosed by any secular power—for it is manifest that a God cannot be judged by men!"

Bellarmine is an accredited Popish writer. He was the Pope's counsellor—wrote under *his* eye, taught in his university, published his books in Rome, and dedicated them to the Pope. Of course it is to be supposed he knew the system he taught, and had the Pope's sanction, as he was never condemned for what he said. He says "If the Pope should commend vice and prohibit virtue, the church *would be bound to believe vice to be good, and virtue to be evil*, unless she should sin against conscience." The canons say "His will is instead of reason—he can dispense with law; can make justice injustice, by changing and correcting laws—and hath, in a word, *a plenitude of power.*" Now is not this usurping the lordship of conscience, and an utter violation of the rights of man?—Yea, of God himself? But the *way of enforcing* these usurpations is a proof of the meaning that was given to them. For example.—In 1181, Pope Lucius the Third issued a decree against the Waldenses—"We being supported by the presence and power of our most dear son, Frederick, the most illustrious emperor of the Romans—with the common advice of our brethren, and other patriarchs, archbishops and many princes, by our apostolical authority, do condemn all manner of heresy; particularly we declare (here is a long list of names) all such to be under a perpetual anathema." After cursing the *Preachers*, it proceeds to curse the laity, for *heresy;* and "unless by abjuring his heresy and making satisfaction, he immediately returns to the orthodox faith, we decree him to be left to the sentence of the secular judge, to receive condign punishment according to the quality of the offence."

And however men, frightened by these tenets in this free land, are driven to shifts on this subject, we know what *this Pope* meant by handing them over to the civil power: And Pope Innocent the Third writes—"Persecute them with a strong hand; deprive them of their lands and possessions; banish them, and put Catholicks in their room." He urged princes to the work of persecution; he tells Louis, of France, "That *it is the command of God*, to

smite hereticks with the sword"—and forbids Henry VIII. of England to make war then on France, "lest the king, his prelates and barons should be forced to turn their arms *from the extirpation of hereticks to their own defence.*" The result of this persecution was, the slaughter, by the authority of the Pope, of 200,000 poor, defenceless people, who were acknowledged to have no fault worthy of such butchery, but a refusal to submit to the spiritual evils, and believe the errors of the Pope.

The history of the Inquisition is fraught with the most appalling evidence of the truth, that the church of Rome persecutes on principle, where it has the power. This horrible institution was founded for the very purpose of forcing men's consciences, by the most terrible torture that tongue can tell or heart conceive; or else of committing the obstinate hereticks to the flames. We know that it has become fashionable in this day, to deny that the Pope and church have any thing *to do with the Inquisition!* Now to test this, I would ask if the Pope ever *prohibited the Inquisition!* Could not the Pope put it down if he would? has he not connived at it? nay, more—has he not sustained it by his influence? We have many appalling facts on this subject, which ought to see the light, but we cannot now record them. But we ask a reply to the above queries. And who is not familiar with the revocation of the edict of Nantz? did the Pope disapprove that bloody drama? Again, does not the Pope claim superiority to all earthly tribunals? We do not mean merely that his spiritual relations are unearthly, (we wish they were more so,) but that he claims "the power of both swords," i. e. supremacy, *civil* and *religious.* Look at the case of John of England. He deposed him—sent a prince with a great fleet against him—offering the prince the remission of his sins, great and endless spiritual blessings—and England too, as the price of his chastising the rebellious king. But the Pope finally tells Philip, that John had returned to obedience, consented to do homage to the Pope for his dominions; that he had made his kingdom a part of St. Peter's patrimony, &c., and he must let him alone. Now I should like to have this explained—and many other acts of usurpation like it, with which all are familiar. Was it right or not? Why did the Pope (for it cannot be denied,) receive homage from kings, and depose them, &c. &c.? Was it right *then?* and if so, is it wrong *now?* Is the Pope empowered to interfere as he has notoriously done, between rulers and subjects? to forbid their allegiance to their lawful governors? If the civil power refuse to obey him, is it wrong or right? Has he from God the power to excommunicate rulers for resisting his power? When he hands a heretic over to the civil power, is the civil power bound by this act? If the civil power refuse to punish him for religious error, does it lay itself liable to the wrath of God? Have not Popes and Cardinals directly decreed the burning of hereticks, so that the civil power had no alternative but doing it, or excommunication, and papal wrath? Does not the very nature of Popery require a state establishment? Protestants, we own, have often sinned in this way, and do now in some countries, uphold state establishments. But we think them ruinous to the church and state: and reject and resist them. Do Papists sincerely think so? or does not their system require to be abjured, in order to be American republicans? The Pope is a temporal prince. Is this consistent with the head of the church? In his person meet the Prince and the Pope. How does he treat a

subject of his who turns heretick? In pressing these questions, we intend to be respectful, though plain—and as we have been called on for a defence of our views, so we feel it a duty to reply. We do not wish to charge any Papist with the consequences of his principles, if he from the heart disclaims them. But we think a man who is a Christian, and yet a Papist, must at least be a very poor logician, and defends his principles at the expense of consistency. We would farther add, that it is not for reproach, but on principle, that we use the names of Papist, and Romanist, instead of Catholick—for we are Catholicks ourselves—as we suppose, and they are not. Finally—We expect a reply to these various objections and inquiries—and we ask one from some *accredited respondent*, not from one whose defence may be disclaimed, after the trouble of an extended discussion has been gone into. There are priests and bishops, &c. We are willing to meet any of them, on the broad field of this important and vital discussion; and hereby make this disposition known.

And now, my dear madam, I have to ask your pardon for my long delay—for which my reasons have already been stated. The confusion and trials, incident to my contemplated removal from Baltimore, have still more retarded this answer. For any farther reply, I refer you to "The Protestant,"* from which I have derived important aid, and to other standard works on this general subject. Though removed from Baltimore, I shall be near at hand, (in the city of Philadelphia,) and by God's grace, prepared for any respectful and intelligent communication of responsible character on this subject.

I am, dear Madam, with great respect and regard, your friend and servant,

John Breckinridge.

*Baltimore, July 25th,* 1831.

* A Scotch work, by M'Gavin, of great merit, in 4 vols.

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The Reverend William Jay, of Bristol, is well known in this country as the author of several excellent religious publications, some of which have been republished here. Some time since, he published "Morning Exercises for the Closet," and more recently, a companion for this work, entitled "Evening Exercises for the Closet," both of which we think would bear a republication in the United States. From this latter work we find the following extract in a review; and we are sure it will be perused with pleasure by our pious readers.

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June 30.—*The writing of Hezekiah, king of Judah, when he had been sick, and was recovered of his sickness.*"—Isaiah xxxviii. 9.

"Many persons are afraid of their trials. It would be wiser to fear their mercies. They are in more danger from their friends than from their enemies; from their comforts than from their crosses; from their health than from their sickness. They often desire our prayers when they come into affliction: but they need them most when they are coming out of it; and are returning into scenes of danger and temptation again.

"Wicked and worldly men are only anxious to escape from their troubles. But it ought to be our concern to inquire whether we "come forth as gold"—whether we are brought nearer to God, or are left farther from him, by the things we suffer. Constantine the Great said, "I marvel that many of my subjects, since they became Christians, are worse than they were when they were Pagans."

Young speaks of some as "worse for mending," and "washed to fouler stains." And it is lamentable to think how many, instead of being improved by their recovery from disease, are injured by it. They poured out a prayer when God's chastening hand was upon them, and confessed and resolved, and vowed unto the Lord; but when he relieved and released them, they turned again to folly. Many think we are severe in our reflections on death-bed changes; and wonder that we think such conversions can never be entirely satisfactory to the subjects of them, or to their surviving friends. Yet of how many ministers have we inquired, all of whom have affirmed that they never knew such converts, when recovered, living according to their promises; yet had they died, they would have entertained a firm hope concerning many of them. And it is probable funeral sermons would have been preached for some of them—and how would others have been chronicled in the magazines! Even Jacob forgot the vow his soul made when he was in trouble, till God said unto him, "Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother." Then, and not before, did the backslider say, "Let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

"Hezekiah did better on his recovery. He wrote a song, and had it sung in the temple service. He might, indeed, for this pupose, have availed himself of one of David's songs; and we read that he appointed persons to sing the songs of his illustrious ancestor, in the worship of God. But he composed one himself on this occasion, not from vanity, but from sentiments of piety. He wrote it in particular for three purposes.

"First, to show the importance of the blessing he had experienced. Read his language, and you will find how much he valued life. This to some may seem strange. To a good man is it not gain to die? When a voyager is entering the desired haven, is he so glad and grateful for a wind that blows him back again to sea? The fear of death is as much a natural principle as hunger or thirst. Every good man, though always in a state to die, is not in a frame to die. He may not have the light of God's countenance, or the assurance of hope. He may be also influenced by relative considerations. This was the case with Hezekiah. He might have feared for the succession; for he had no offspring at this time: Manasseh was only twelve years old at his death, and therefore could not have been born until three years after his father's recovery. The enemy was also at the gates of the capital. He had also begun a glorious reformation, and wished to see it carried on. Even Paul, though he knew that to depart and to be with Christ was far better, yet was more than willing to abide in the flesh, for the advantage of the Philippians and others.

"Secondly, to excite his gratitude. Hence he so vividly recalls all his painful and gloomy feelings in his late danger, that he might be the more affected with the goodness of his deliverer and benefactor—read the whole chapter—do as he did. Dwell upon every thing that can give a relish, and add an impression to the blessing you have received; and be ye thankful, and employ your tongues, your pens, your lives, in praise of the God of your mercies. Did the heathen, upon their recovery, hang up tablets of acknowledgments in the house of their gods? Have Papists built churches and altars

to their patron-saints? And will you do nothing for the Lord your healer? Yet so often it is! The physician is cheerfully rewarded; the attendants are paid for their trouble; friends are thanked for their obliging inquiries—only one Being is overlooked—*He* who gave the physician his skill; He who rendered the means effectual; He who inspired the inquiring friends with all their tenderness.

"Thirdly, to insure a sense of his obligation in future. The Jews soon forgot the works of the Lord, and the wonders he had shown them. And we are very liable to the same evil. But we should say, with David, "Bless the Lord, O my soul, and *forget* not all his benefits;" and avail ourselves of every assistance that can enable us to recover and preserve the feelings we had at the time when the Lord appeared for us. Thus the Jews established the feast of Purim, upon their deliverance from the plot of Haman. Thus Samuel raised a stone after his victory, and called it Ebenezer. Joseph named his sons Ephraim and Manasseh, to remind him of the contrast between his former and present condition. And thus Hezekiah would compose this writing, that he might compare himself with its sentiments, months and years after; and that it might be a pledge of his dedication to God; and a witness against him if his love should ever wax cold—

"And how was it with him? can I proceed? So far all is well. He is wise, humble, grateful, resolved. But alas! How shall we say it? "After this Hezekiah rendered not according to the benefit done him; for his heart was lifted up; therefore wrath came upon him and upon all Judah." Lord, what is man! Who is beyond the danger of falling, while in this world? On what can we safely rely? He that trusteth in his own heart is a fool. And he is not much better that trusts in his own grace. It is not *our* grace, but *his* grace, that is sufficient for us. Let us therefore be strong in the Lord, and in the power of his might. Let us not insult over others, when they err in doctrine or in practice; but tremble for ourselves, and pray, Lord, hold thou me up, and I shall be safe. Blessed is the man that feareth always."

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### EXTRACT FROM "GLEANINGS IN NATURAL HISTORY."

"The raven sent forth by Noah, is familiar to us from our childhood; the first of all the voluntary prisoners in the ark of gopherwood, which escaped from its temporary prison, and flew over the ruined world with unfettered wing. Still more familiar, and endeared to our feelings, is the touching and beautiful story of the persecuted prophet; hidden from his enemies by the secret brook Cherith, and daily fed, in time of famine, by the ravens, who brought him bread and meat every morning and every evening; commissioned to sustain the man of God, by him who heareth the young ravens when they cry. Neither can we forget the beautiful allusion to this bird in the discourses of our blessed Saviour, as related by St. Luke . . .

"Dark raven, when thy note I hear,
Why should it fill my heart with fear?
I'll look upon thy sable wing,
And think of Cherith's secret spring,
And of the prophet's wond'rous fare,
Who sought the hidden waters there.

"Thy rushing wing dark-mantled bird,
The holy seer with gladness heard,
When famine raged on every side,
And founts and flowing streams were dried;
But still in Cherith's quiet vale,
The crystal waters did not fail.

"From fields uncheered by rain or dew,
To Cherith's brook the ravens flew,
Morning and eve, on pinions fleet,
Hov'ring around the lone retreat;
By secret impulse thither led,
To bring the exile daily bread.

"Dark-mantled bird, I'll welcome thee:
Thou hast no omens dire for me.
Recorded on the sacred page,
That tale descends from age to age,
And still the raven's sable plumes
As with a glorious light illumes.

"I turn with fond delight to trace
The story of thy ancient race,
And think how, in their hour of need,
God can his faithful children feed.
There may be want, there may be woe;
But still the hidden stream will flow.
There may be deep, heart-withering care,
But Cherith's brook forbids despair."

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## Review.

We had begun to prepare a Review of a recent publication in our own country, when we received the number of the British Eclectic Review for July last; from which we have determined to extract the following article, which must extend to two numbers of our work—reserving our own article, not without some reluctance, to a future day.

The present favourite infidel attack on the volume of divine inspiration is derived from the science (if science it may be called,) of Geology. For some time, the enemies of the Bible affected to triumph in the vaunted demonstration, as they hesitate not to call it, which had been effected by geological discoveries, of the entire falsehood of the Mosaic account of the creation—affirming that they had proved conclusively, that some myriads of ages beyond the period of the cosmogony recorded in the first chapter of Genesis, the earth on which we dwell must have existed: And this is still the favourite topick of scepticism, among the fraternity of unbelieving naturalists. Of late, however, geologists, of reputation not inferior to any living or dead, have met this infidel objection on its own ground, and have shown clearly, that there is not a single well ascertained fact, which does in reality impugn the Mosaic record; and particularly, that one general deluge is suffi-

cient to account for all the geological phenomena for which infidel writers have laboured to show that many floods, at least of partial extent, must have taken place. Among the writers who have thus vindicated the Bible from the charge of error and falsehood, is the anonymous author of the work reviewed in the following article.

But what has been written by the reviewer himself, we regard as not less valuable than the work on which he comments. What we publish this month is entirely from his pen; and it is, both in matter and manner, an essay of prime excellence. In a style exceedingly lucid, chaste, and forcible, he has given a view both of the internal and external evidence of the divine origin of our sacred books, which is peculiarly striking. It is a view which is presented in a novel form; although the substance of it could not be so, to any considerable extent; because the subject has been so often treated by writers of the greatest eminence, that it is difficult to suggest a thought upon it that is, strictly speaking, new.—We think it will be read with much pleasure, particularly by those whose attention has been specially drawn to the subject discussed; and we hope it may prove a seasonable antidote to the doubts which the sceptical writers of the day may have raised, in the minds of our juvenile readers of liberal minds and pursuits.

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THE TRUTH OF REVELATION, DEMONSTRATED BY AN APPEAL TO EXISTING MONUMENTS, SCULPTURES, GEMS, COINS, AND MEDALS. *By a Fellow of several Learned Societies.* 12mo. pp. 276. London. 1832.

This interesting book is clearly the production of a mind pious and cultivated, enriched by science, and enlarged by various information. Adapted especially to guard the young against the too welcome theories of scepticism, it will also afford to the general reader both gratification and improvement. It chiefly consists of striking facts deduced from the labours of modern inquiry, of allusions gleaned from literature, of memorials of past events scattered over the relics of by-gone times, in sculptures, gems, and medals; and its object is, to apply these various materials to the illustration and establishment of the sacred records;—as well as to impress the conviction, that the foundations of a scriptural hope are not to be shaken by advancing knowledge, nor ultimately injured by the rash assaults of a class of men, who, aspiring to be deemed the votaries of philosophy, give too much reason for the suspicion, that the stimulus by which their industry is excited, is the vain expectation of some discovery adverse to the Christian religion, rather than zeal for the promotion of science.

The truth of the Bible is established upon evidences so various, independent, and forcible, as to have been long since considered by men without superiors either in intellect or in learning, as fully adequate to set the question at rest; to justify secession from further strife with cavillers, to brand objectors as unreasonable, and to leave them without relief from the stings of conscience, or appeal from the already recorded judgment of their Maker, that *He who believeth not, is condemned already.* Little new, indeed, can be advanced; and, were it not for the ever reiterated attacks of the malignant, and the necessity of varying in some degree the forms of argument, to meet the ever changing methods of presenting stale objections, the advocates of Heavenly Truth might, with all honour, lay down their pens.

There is no line of investigation, in which the Scriptures have not been proved to be invincible. In general, that proof is distributed into the internal and the external; branching, in each kind, into many distinct topics of consideration. Into which of these, it may be asked, has there not been the keenest scrutiny which zeal could prompt? Which of them has not been repeatedly tested by whatever learning, science, or wit could bring to bear in opposition? Yet, in which of these has not the cause of Revelation triumphed? Were it to be admitted as possible, that a temperature of mind peculiarly addicted to scepticism, might, after due inquiry, be still assailed by honest doubts; yet, to *disbelieve*, or to arrive at a conviction that the Christian religion is *false*, even candour itself must pronounce to be impossible. Ignorance alone can shield the man who avows his belief, his positive belief, that the Scriptures are a counterfeit, from justly incurring imputations on his character for honour and honesty.

How could falsehood have been so accredited? How could craft endure such sifting? Is the distinction between truth and cunning so impalpable? Can neither talent, time, subsequent discovery, application, nor sagacity, avail to mark it? Had the Scriptures been false, assailed as they have been, so long, so industriously, and from so many quarters, they must, without question, have been convicted long ago, and their support have been relinquished to human authority and state-craft. Before it can be positively believed that they are fabulous, it must be believed that falsehood is as strong as truth; that laws of evidence and rules of argument, which on every other subject are deemed to be just and safe, have, after all, no foundation; that we are wholly without landmarks for the mind; that history, reason, knowledge, are a blank; a mockery rather, which may delude and bewilder, but can never guide to confidence.

An attentive survey of the New Testament, must force upon every reader the conviction, that those parts of it which are most simple, which come within the compass of correct practical judgment, are indisputably true. The writers of it plainly display an accurate moral taste, a knowledge of what would be perfection in human character, which cannot be impeached, which was no where extant before, and to which nothing has been added since. Whence, then, could the human mind, all at once, attain to this justness of thought, this comprehension of the entire code of morals? No justice can be done to these writers, except they be compared with those who lived before the light which they themselves were the instruments of introducing, had illuminated the world. It cannot be questioned, that the judgments of men on the most important subjects, underwent an immense change after the reputed time when the New Testament was written; a change manifestly referrible to its authors. From whom then could they derive that light? Was it so easy of acquisition, that it needs excite no wonder? Where was the sage or philosopher who had made the attainment? By the infidel it has been deemed to be an achievement for the industry of his numerous associates, industry extended through several generations—to discover, *not* that any thing which the sacred authors have written on the duties of man to man, or of man to his Maker, is ill founded; *not* that any thing has been omitted by them which is essential; but that there might be found, scattered through the writings of all countries, a little here, and a little there, those truths, which, when collected, and separated from a thousand errors, would make up the Christian system of

morality. Even the precepts, *to do good to our enemies*, and *to do to others, as we would that they should do to us*, they, in no measured terms of triumph, assure us, have at length been fished from ancient documents.

Were the facts they state unquestionable, and the prior date of every precept clearly proved, (which, however, cannot be done,) yet, of what avail were it, for practical use, that a body of moral truth, dissevered limb from limb, lay scattered in innumerable fragments among a mass of writings of various ages, countries, and languages, buried also among pernicious errors, more completely than gold among the sands? Where was the unaided intellect which should be equal to the task of selecting all the good, and at the same time of rejecting all the evil? Where were the individuals, or combination of individuals, who, at that time, could have even taken a survey of the amorphous masses of fable and speculation, for the purpose? How, especially, could those who gave us the New Testament, have performed the enterprise? How came it that a few plain men living in despised Judea, should accomplish such a task? Can it be possibly accounted for, that they, without doubt or faltering, in clear, pointed directions, not as inquiring philosophers, but as authoritative lawgivers, should, at once and in brief, give to the world the whole of that practical, moral truth which, here a little and there a little, may have sparkled amongst the varied productions of all the powerful minds, the philosophers, poets, lawgivers, who had ever thought to instruct mankind? Let the unbeliever mark the position of which he incautiously vaunts, the humiliation of his glorying? Let him recollect besides, that both the beauty and the benefit of a rule of morals, consist, not in detached and widely dissevered precepts, but in their harmonious attemperament, in the exhibition of their due proportions and dependencies; and then, with all his names of pagan splendour, what becomes of rivalry with the Fishermen of Galilee?

But, besides rules of duty, man requires to be made acquainted with those principles within him which war against it, and which, when he knows the right, still induce him to prefer the wrong; with the power and prevalence of those principles, and with the misery to which they lead; but above all, with the way by which that fearful issue may be averted. Let it be granted, that the necessary rules of duty might be found elsewhere; let it be also allowed, that in self-knowledge some discoveries, far from adequate, had been made by man's unassisted reason; still, on the last, incomparably the most important point, nature through all her works is dumb, and reason utterly foiled. How shall man escape the consequence of his sins? How shall his nature become duly upright, that so he may attain to the perfection of his being? These are questions to which no oracle professed to give an answer, which no philosophy pretended to resolve. These were questions often put, but all was silence; while hope would sometimes whisper, that the time would come when Heaven would reveal the glorious secret. When Socrates, Plato, Cicero, confessed themselves to be baffled, how came the Authors of the Christian Scriptures to grasp these questions? How came those uninstructed men to reach their depth and height, to understand their various bearings, and, with constant regard to justice, truth, and purity, without by the least shade obscuring the honours of the universal Lawgiver, or involving any of the interests of intelligent, accountable beings, exist in what world they may, to give explicit, unembarrassed answers?

To conceive aright of what was due to Him who is at once the highest Legislator and the supreme Benefactor; to harmonize these characters, to adjust the several claims of each,—of law, justice, and veracity, on the one hand; of mercy, grace, and love on the other; what an amazing attempt for uneducated men! Who, then, were these men, and whence their knowledge?

To attack their system on these momentous topics, how often soever attempted, has been proved to be a hopeless undertaking; and to change or mutilate it but a little, has been shown to introduce confusion somewhere,—to dethrone the Heavenly Lawgiver, to impair the mercy of the universal Father, to endanger the safety of those spirits who still retain their allegiance, or to intercept recovering interference.

How, again, are other subtile questions disposed of in the Scriptures,—those of freedom and dependence?—questions full of mystery, giving rise to interminable discussions among ingenious men, and almost always dividing the disputants into opposite parties, of which the one virtually destroys the sovereignty of God, the other the moral agency of man?

Have the sacred writers, on any of the points which involve these abstruse inquiries, been at all convicted of error? Have not the fallacies of every metaphysical system which has impugned their *dicta*, been successively exposed? And has it not been proved, after the most elaborate researches, that man is, in fact, what the Scriptures every where represent him as being, at once a free and accountable agent, and yet dependent upon his Maker for all the good he has or needs, moral as well as physical? Who taught the despised men of Galilee this profound philosophy?

Many difficulties, indeed, appear on the surface of the Scriptures, relating to the state and prospects of man, the methods of Providence towards him, the threatened results of his conduct hereafter, and its actual consequences in this life. But how stand the statements with the analogies of constituted nature, with the events occurring before our eyes, which implicate similar principles? How happens it, that the closer the comparison instituted between the God of nature and the God of Revelation, the more do they appear to be the same? Who gave to the sacred writers that glance so searching, through the vast field of operations in the world around them, especially as those operations bear on man and sentient beings? Who taught them not to err in drawing the portrait of their Deity, and of His various dealings with His creatures? Far from throwing themselves on the current of ordinary notions, their thoughts on these subjects have met the powerful tides of men's opinions; while yet, when tried by the only proper test, not by what man thinks, but what God actually does before our observation, they are found to bear down all resistance.

Of the two portions of the Sacred Writings, the Old Testament and the New, the diversity in many respects is very striking; while yet, it seems impossible to deny, on close inspection, that there is discovered, a singular uniformity of design, a gradual unfolding of the same comprehensive scheme, a constant keeping in view of the same purpose to be accomplished, —a purpose of which, however, the precise nature was hidden for ages. Had there from the beginning been some presiding intelligence perfectly acquainted with the facts and doctrines to be promulgated in a distant age, intending to announce them gradually, to interweave them with other matters, to introduce such notices

of them as might excite ambiguous hope at the time, and which, when accomplished, should become entirely unequivocal; it cannot be denied, that some such work as the Old Testament would have been the production of that intellect. That design it exactly answers. But since, without a governing intelligence, no such design could by possibility have been entertained, the result actually existing is left without a cause, and can on no principles whatever be accounted for. Can ignorance be supposed to have for ages performed the work of knowledge? Of the existence of the Old Testament before the events recorded in the New, it is impossible to doubt: of its anticipation of those events, the appearances are too plain to be denied. Yet, whence could arise this anticipation? A seeming foresight of few and common events creates no difficulty; but when the circumstances are numerous, the events entirely singular, events which the human mind is slow to apprehend, slower still to credit, even though clearly announced and well attested; then, in this case, that the coincidences could be casual, cannot be admitted. With this difficulty, the infidel has never seriously attempted to grapple. The only effort towards it, displays at once its unmanageable nature. His method is, to try to defeat the forces of his adversary in detail. He insulates every reference, calls it an extravagant figure, divests it of its meaning, applies it to some common occurrence, and then presumes to treat its resemblance to a prophetic announcement with contempt. The difficulty is thus left unheeded, or rather, acknowledged to be insuperable. Of that difficulty, the very essence consists in the *number* and the *peculiarity* of the references, and in the exactitude of their agreement, when collected and combined, with subsequent events most complicated and unexpected.

The writings of the New Testament display a similar feature, independently of prophecy. Those of them which are ascribed to authors who could be cognizant of the same facts, exhibit innumerable coincidences, where concerted design is impossible; of which coincidences, no reason can be given, but that the facts really occurred, and that the minds of the authors were alike imbued with their influence. Of this nature, examples are every where discernible, and, in those parts which have had a Paley to illustrate them, so established, that even scepticism itself, the most inveterate, has been compelled to grant the inference, that those events at least were real.

Independently, therefore, of the personal character of the writers, as fairly to be deduced from the style, and the sentiments and feelings manifested in their writings, independently too of such proofs as demand Christian knowledge and experience to comprehend them, nothing less can be inferred from the various considerations of internal evidence, than that imposition in this case were the greatest of anomalies.

The external proofs of the truth of Scripture have, in like manner, often been shown to be unassailable by any legitimate methods of reasoning. That a general change was effected in the opinions and practices of large masses of mankind, for which a growing belief of the facts stated in the New Testament will satisfactorily account, no one will venture to deny. Of such a change,—which, whether we regard the extent of its operations, its completeness as a revolution of thought, opinion, and sentiment, or the learning, habits, and secular influence over which it prevailed, is absolutely without a parallel in the history of the human race,—no cause at all ade-

quate to the effect, except the one abovementioned, has ever been as yet devised. And from what has been attempted, we may plainly infer, that to imagine such a cause surpasses the sagacity of man.

In addition to this fact, sufficient of itself to inspire confidence, no attempt has so far succeeded as to appear even plausible, which has been directed against the authenticity of the Sacred Books. It is supported by more historic document than on any other subject would be deemed at all needful; and there is no contradictory or conflicting testimony, except on questions of no importance, as applying merely to some insulated part. To evade the force of this testimony, nothing has yet been imagined, which in any other case would be allowed a moment's consideration. What is the refuge of the unbeliever? He is obliged to insinuate that some documents which might have opposed the present inferences, *have possibly perished;* or that some remaining works, in which there is no mention of them, *would have* adverted to the facts, *if true.* Thus, a conjecture respecting something which may possibly have existed,—not of what has any probability to support it, but of what by mere possibility may have been,—is alleged to disprove the verdict of direct and multifarious witnesses; and the silence of a few, is to counterbalance the declarations of many. This is not the course of inquiry, but of determined prejudice; not of argument, but of subterfuge. To make the inference from historical proof to be dependent upon what we may conceive it might have been, instead of resting it upon what we know actually to exist, is plainly want of sense. What less can it be than an abandonment of reason, for us to assume the possibility of something unknown, to contradict what is known? How little also can be fairly deduced from the *silence* of authors, even respecting the most unusual and interesting events,—events to the mention of which their subject directly lead them, and respecting which they were in possession of all the means of information,—may be seen by the silence of Pliny, Suetonius, and Tacitus, respecting the destruction of Herculaneum; the two former, not having alluded to the fact, and the latter stating only generally that cities were destroyed. For the New Testament, it may be therefore confidently asserted, that, in historic evidence, it is beyond the reach of assault.

But, besides direct historic proof, the external evidences of Scripture diffuse themselves over almost every tract of literature and science. It is true, that no science whatever is taught, as a science, in the sacred books; not even that of theology or of morals; much less, then, are we to expect from them any other kinds of systematic knowledge. Nevertheless, the Sacred Writers have interwoven very much of fact relating both to history and to the subsequent discoveries of science; much of events, which, though not the primary things intended to be taught, must still be either true or false; that is, must either have really occurred, or have been invented for a specific purpose. The shrewd discovery of the Westminster Reviewer, that the flood was only a moral event, is above the comprehension of ordinary people. Whether the inhabitants of the old world were punished by dreaming of a flood, or whether they imagined it in broad daylight, does not exactly appear from the Reviewer's remarks; but, whether a dream, or a waking imagination, it seems to have been most deeply impressed on the minds of succeeding generations, if, at least, we may at all judge from the traditions of the various

tribes, which constituted the ancestry of all the nations now inhabiting the different regions of the earth. It is pretended by writers of this insidious class, that since the Scriptures have for their object, the instruction of mankind in moral and spiritual truth, it ought to be conceded that there is no reality in their history, nor truth in their statement of physical fact. On this hypothesis, the rank assigned to the word of divine truth, is the same as that of the fabulous and enigmatical instruction of Indian, Egyptian, and Grecian Mythology; saving, perhaps, some superiority in its own department, in its exhibiting a better code of morals, and a purer theology. Thus the bible is reduced to a level with the Shasters, as detailing to us no physical facts, or none on which we can place the least reliance, having merely interwoven its instructions with mystical legends! Because it does not deliver systems of astronomy, geology, mechanics; because it speaks the universal language of men, and employs such phrases as the sun rose and the sun set, therefore the creation was no creation, the flood no flood, the Tower of Babel no such thing as a Tower, nor the march of the Israelites through the desert, and the expulsion of the Canaanites, any thing else but mere figures, intending to describe some moral change, or to inculcate some abstract truth!

On the faith of this assumption, all who attempt to elucidate and confirm Scriptural fidelity, by subsequent discoveries, are to be lectured as introducing the "*Philosophia Phantastica*," and the "*Religio hæretica*," against which Bacon has remonstrated. Themselves constantly violating sundry maxims of Bacon, these writers try to persude the ignorant of their own most philosophic consistency, and when confronted with a sturdy accuser, like an arraigned felon to throw the guilt of some other crime at least upon the witness. Thus have they treated De Luc, Granville, Penn, Ure, and every man of science who has dared to cherish reverence for the Scriptures, or to hint discrepancy between a darling theory and authenticated fact. These gentlemen may have committed errors; but the scorn with which their honourable names have been loaded, has not on that account been cast on them, since blunders, far more gross, in writers more congenial with the taste of these revilers, are treated gently. But the sin is, that they have thought to corroborate and to confirm the sacred records, by connecting facts of comparatively recent proof, with statements made some thousands of years ago. These gentlemen may have theorized without sufficient data; but neither is it on this account that they have incurred such ireful censure; for their critics have their unsupported theories also. The offence, no doubt a grave one, is, that the theory takes the interdicted course. The wildest extravagancies of Indian fables may meet with friendly entertainment, and it may even be hinted that modern science singularly favours them; but Moses must be held to be without the pale, and ridicule must needs alight on those who dare assert his claim to modern confidence. So sensible of this fact is the author of the work before us, that, as a member of the Geological Society, he shrinks from encountering the obloquy, and chooses to withhold his name.

It is manifest, however, that the notion which assigns myriads of ages as the past duration of the world, is not less hypothetical than that which limits its duration to a few thousand years;—that he who pleads for a succession of innumerable partial revolutions, to account for that class of phenomena now generally called diluvial, is

not less a theorist, than he who attributes them to one of unlimited extent. Neither party confines himself to mere facts: each has his inferences; nor can either claim for his opinion the unyielding force of demonstration. To describe a multitude of disturbing causes now at work, in the manner of Mr. Lyell, and then to imagine myriads of ages for them to revel in, if it may illustrate the possibility, can scarcely be said to establish the probability, that all the changes which the crust of the earth has manifestly undergone, were thus produced in fact. Marble rocks have been worn by the kisses and genuflexions of devotees; and the supposition would therefore involve no absolute impossibility, that, in a period of incalculable duration, but which would still be as nothing compared with eternity, a valley might have been scooped out of the hardest rock by the mere kisses of successive generations; but there would be some difficulty in bringing our minds to acquiesce in such an explanation of the phenomenon, even if it could be shown that such rocks had been the objects of superstitious veneration. Little is proved, when it is shown that certain physical agents would be adequate, at a given rate of energy, and in the course of indefinite periods of time, to the performance of certain assignable effects: in order to convince us that the work was actually thus accomplished, there needs some direct evidence that they really had the time allowed them to effect the results. It was not by showing the mere fact of gravitation, but by ascertaining the limitations of its influence, and by proving that the effects exactly correspond to a cause so ruled, defined and limited in operation, that Newton placed his system on the adamantine base of proof. Let, then, the geologist define the rate of power in his physical causes, and show their correspondency, working at that rate according to fixed times and distances, with the results ascribed to them, and it will be confessed that he has built an edifice of sound philosophy. Till then, his theories claim to be regarded only as mere opinions, and as such, liable to be warped by every previous bias which the unestimated force of circumstances may have impressed upon his mind.

Aware of this truth, the Author of this work distrusts such theories. He assumes, that, except they can be proved to be false, the facts recorded in Scripture are to be regarded as having actually occurred; and that, if true, we may rationally expect from their very nature, that traces of them may remain to this present time; and be discovered in the obscure traditions of nations, in their written histories and monuments, or in the lasting results of them impressed upon the material framework of the globe. He assumes, besides, that such facts stated in Scripture, as, antecedently to such corroboration, might seem to be highly improbable, almost impossible; when afterwards proved, not only to have been possible, but to be actually supported by unexpected concurring phenomena, for which they satisfactorily account; become not only worthy of credit, but nearly demonstrated to have certainly occurred. Nor can we doubt that this kind of proof, if not demonstration, is, nevertheless, in the view of reason, fully as convincing. We are not less certain of multitudes of truths which are unsusceptible of demonstration, than we are of those which are demonstrated. If the most questionable and astounding announcements of a book, professing to have been given by Divine authority, and otherwise established to be worthy of credit by internal and external media of evidence,

are themselves also shown to be supported by subsequent discoveries; then the book itself becomes altogether without any deduction, worthy of full reliance on its veracity. Nothing can have a more powerful effect upon a sound mind, than such solutions of difficulty, such clearing of contradictions, confirmation of otherwise confounding statements. He that—unless it can be rigorously proved that no other causes can account for them—refuses to admit such causes as the Scriptures assign for amazing effects, which effects he is nevertheless obliged to acknowledge, manifests that he has determined beforehand to reject their verdict. He distrusts it as if already convicted of fraud, while yet, before he can justify his scepticism, he must be held bound on other grounds to show its unworthiness of credit. Till he do this, he must be considered as under a determined but unreasonable bias, and not to be regarded by any candid investigator of truth. If, in a court, an event is proved, and witnesses are adduced, who state how that event occurred; is their testimony to be treated as undecisive, till it is further shown that in no other way could the event have taken place? Except the credit of the witnesses had been already impeached, would not this be trifling intolerably? And would not the trifler who should plead for that course, meet with deserved contempt from reasonable men? Of similar contempt are the learned triflers worthy, who so treat the Scriptures, and those advocates of them who endeavour to show, that admitted phenomena would be the result of facts which those Scriptures state. For it is to be remembered that these advocates of Scripture are assailed, not for having *failed* in their elucidations, but for having made the *attempt* to elucidate Scripture facts by known and acknowledged phenomena.

But in this case, who are the persons who with propriety may be held to rigorous proof? Are they the advocates, or the repudiators of Scripture? The case, be it recollected, is literally this. The Scriptures, by other and many independent media of evidence, are proved to be true; but they declare certain facts, which their oppugners have held to be impossible, or at least highly incredible. On further research, it is found in the progress of discovery, however, that events wholly before unsuspected, and denied to be possible, have actually occurred; events, for which, if true, such facts would satisfactorily account. Now, the advocates of religion treat these admitted events as proofs of the facts before asserted in Scripture; but, says the sceptic, "No, I will not concede that inference, I will not allow that these undoubted events are proofs of those contested facts, until you advance another step; until you show, not only that those facts will sufficiently explain them, but that no other possible supposition can be devised, to which their causation might be adequately ascribed."

Irrational men,—thus the Christian advocate might justly retort upon his sceptical opponents,—determined foes of truth and piety, it is you that must show, and by all reasonable men will be held most strictly bound to show, the *exclusion* of those facts. You must prove, not only the possibility, but the certainty of some other cause. You must not amuse the world with fantasies subversive of Scripture, grounded only on possibility, but either demonstrate your positions to be conformable with fact, or submit to be considered as invidious enemies of the faith of the Christian world; as cowardly seeking to destroy by craft, what you feel yourselves incompetent openly to encounter. Men who, under the guise of science, endea-

vour to subvert the faith of the Christian, and who cast their foul reproaches at its defenders, ought to be openly denounced by the steady friends of truth. Complaisance under such circumstances, is treason against the best interests of mankind.

Suppose it could be shown,—which it cannot,—that the widely spread and astonishing effects attributed by Professor Buckland to a general, simultaneous deluge, might, in all their circumstances, be accounted for by partial successive floods; would this invalidate, or even weaken the Professor's inference? To have any weight against the combined force of testimony and inference, it must, in addition to this, be established, that a general deluge would be inconsistent with the facts;—that, at least in parts, the phenomena are inexplicable by the cause assigned. It is puerile trifling to tell us that partial floods can produce, *pro tanto*, effects exactly similar to those of a general one. Of those partial alleged inundations, one at least must be shown to have occurred at every place; and the effects ascribed to them, must carry unequivocal indications that they were successive. To suffer the imagination widely to wander over immense durations of time, and arbitrarily to assume a long succession in the operation of causes, when the effects to be accounted for, exhibit no distinctions of date, but, on the contrary, every indication of contemporaneous production, is in itself unreasonable; but to do this, in preference to admitting a well attested and simultaneous cause, is not the part of rational deduction, but of unlicensed theory and inveterate prejudice.

(*To be continued.*)

## Literary and Philosophical Intelligence, etc.

*Chronometers.*—The publick are aware that the Lords of the Admiralty give annual premiums to the three artists whose chronometers perform with the least variation from mean time within prescribed limits. In December terminated the ninth annual trial of skill of the numerous artists employed in the construction of chronometers. The prizes were awarded to the following makers:—Mr. Cotterell, Oxford street; Mr. Frodsham, jun., Change alley; Mr. Webster, Cornhill. The actual error, on any of their rates, during the year, did not amount to one second of time, a degree of accuracy unprecedented in three chronometers in former trials. So perfectly were they adjusted, that either would have enabled a mariner to navigate a vessel round the world with less than one mile error in longitude at the close of such voyage.—*Repertory of Patent Inventions for June.*

*Thermometers.*—There are three kinds of thermometers. Fahrenheit's, commonly used in England and the United States; Reaumur's, which is used in France and most parts of continental Europe, except Russia and Sweden, where that of Celsius, or the Centigrade, is most in favour. In Fahrenheit's thermometer the range between the freezing and boiling points is divided into 180 degrees—the former being marked 32°, and the latter 212°, zero or 0° being placed 32 degrees below the freezing point.

Reaumur's thermometer divides the space between the freezing and boiling points of water into 80°, and places the zero 0° *at* the freezing point.

Celsius's thermometer divides the range between the boiling and freezing points of water in 100°, and on this account is the most convenient and intelligible.

To reduce the degrees indicated by Fahrenheit, to corresponding degrees on Reaumur's thermometer, subtract 32 from the degree given, multiply the remainder by 4, and divide the sum by 9.

To reduce Reaumur to Fahrenheit, multiply the degree given by 9, divide the sum by 4, and add 32.

To reduce the Centigrade to Fahrenheit, multiply the degree given by 9—and divide the sum by 5, and add 32.

To reduce Fahrenheit to Centigrade, subtract 32 from the degree given, multiply the remainder by 5, and divide the sum by 9.

*Discovery of a new Comet.*—About 11 o'clock in the night of the 19th July, M.

Gambart, Director of the Observatory at Marseilles, discovered a new comet. It is very small, and without a train, and is invisible to the naked eye. Its position in its right ascension is about 250 degrees, and in its northern declination 26 degrees. This comet was observed at Paris, on Wednesday, when its right ascension was 242 degrees, and its declination only 13 degrees.—*Galignani's Messenger.*

A spring has lately been discovered in Hamilton County, Florida. It is a boiling spring, the boil of which is fifteen feet across; it then runs off through a channel varying from twelve to fifteen feet wide, and about forty feet long, the water is then drawn under a rock, with tremendous force; it is then thirty feet to the river where it breaks out again; the banks that confine the water are of solid rock, and very clear; the water is almost even with the top; the spring is said by some to discharge from fifteen to twenty hogsheads in a minute; the suck is thought to be of great depth, from the circumstance of a man dropping his shoe accidentally in—it was about five minutes before it came out into the river. It is said to perform some wonderful cures. A person went there that had lost the use of his arm, another of both his legs, one woman that was blind and had been blind for several years, a man with the dropsy, and one with the white swelling, and they were all cured, and came away as sound as ever they were in their lives. There is thrown out by the force of the water, oyster shells, little stones, sharks' teeth, and the claw or toe nail of some animal which is said to be three inches long. Another instance of the benefit of this water might be noticed. An old man went to the spring, troubled with the rheumatism in both legs, half bent, being drawn with the pains, and his finger joints about twice as large as natural—he could not raise his hands to his head when he left home—he staid there ten days only, getting to the spring by being carried down by the people. He said that he was much better, and felt as young as though he was but twenty-five.

*The King Bird, or, Bee Catcher.*—Mr. Editor—I have kept bees for several years, and have always observed that the king bird was remarkably busy in the vicinity of my bees, from about the 1st of June, till the middle of September, and that too, in the afternoon, in fair weather. Having heard it argued by some, that this bird caught and devoured bees, and by others that they did not, I determined this season to satisfy myself whether they did or not. I therefore killed a number of them, and upon examination, found their gizzards, (I could not discover that they had any crop,) filled with bees, some nearly entire, and some in fragments, and upon further examination, found that the bees were all drones. I am, therefore, satisfied that they do not meddle with the working bees, unless through mistake. The question naturally arises, is the swarm injured by their preying upon the drones? W. H.

*N. Almond, July* 18, 1832.

*Phenomenon in Rain Water.*—A correspondent in the following communication, takes notice of certain unusual properties recently observable in rain water.—*Miner's Journal.*

Sir—I have remarked, and I find others have also, during the last two or three weeks, a circumstance, which, as it may have some connexion with the sickness which has been lately scourging a great part of the country, is deserving of notice. It is this: Rain water which has been caught in a large and perfectly clean cask, after standing but a few minutes has become, both in appearance and to the feel, of a slimy, jelly-like quality—very unpleasant to use, even for the purpose of washing one's hands. I have repeatedly let the water off, and on the cask being filled again after another shower, the same thing has taken place. Can this be accounted for on any other supposition than that clouds of minute insects, too small to be observed by the naked eye, and floating in the atmosphere, have been washed down by the heavy rains we have had? Probably if these rains have been general, as a consequence we shall hear of a rapid decrease in the numbers of the sick. It does not appear to me that the spread of the Asiatick pestilence to this part of the world can be accounted for on any other ground—nor can we imagine how the crew and passengers of a vessel leaving a port in England perfectly healthy, and continuing so for seven or eight days at sea, should suddenly be attacked by the disease, excepting we allow they fell in with the stream of pestilential air which was then on its way across the vast expanse of water to us. J. P.

*Pottsville, Aug.* 21, 1832.

*Mayville, Monday, Aug.* 20, 1832.

Messrs. Editors—In these times, when a dire pestilence is devastating our large cities and villages, carrying thousands of our fellow-creatures to their graves, it is natural that all our superstitious notions should be roused, and that we should more particularly observe any phenomenon that may occur. But aside from all superstition or excitement, the phenomenon that occurred in this village on Sunday morning last, is perfectly unaccountable to all who observed it, and all with whom I have conversed on the subject. On Saturday night we had a heavy fall of rain which continued until late on Sunday morning. Immediately after the rain had subsided,

there was observed on the fences, door sills, and door steps of houses facing the southwest, and also on boards and boxes, &c., lying in yards, and on logs and trees in the woods near this village, a mucilaginous matter of a light colour, not sopy, but of liver jelly, apparently having fallen in large drops, and spread from the size of a five cent piece, to that of a fifty cent piece, and from the sixteenth of an inch to the eighth of an inch thick. As this slime or matter began to dry or congeal, there was observed to be suspended in it specks of a darkish colour, resembling in substance, curdles in sap or wine; and some persons who examined it, imagined that they could discover live insects in these specks.

The matter when nearly dry assumed a yellow and greenish tinge. What natural cause has produced this matter, or from whence has it come? Has our atmosphere disgorged itself of that something, which, during the past season, has benumbed our faculties, damped our spirits, and sent death and consternation into our populous cities? Or is it a venomous matter that has been thrown upon our earth, that will prove to be the seeds of pestilence and death? The former we trust and hope is the fact, for we have to-day a beautiful clear sky, and a bland and buoyant atmosphere; it appears as if a veil had been removed from the heavens, and all nature rejoicing in grateful thanksgiving to the Great First Cause.

I have made the above imperfect sketch, hoping that through the medium of your paper, it may meet the eye of some of the learned, who will explain to us the cause and nature of this unusual occurrence.

MAYVILLE.

*Artificial Hands.*—The Salem, Massachusetts, Gazette, mentions that Mr. Increase Hill, an ingenious artizan in that town, has just finished a pair of artificial hands, which in their admirable adaptation to the multifarious uses of those important members, are said to surpass any thing of the kind ever before seen in this quarter. The unfortunate young man to whose necessities they are destined to administer, came from the country, and has already tested their efficiency in various ordinary manipulations, such as writing, cutting food, &c.

It is a fact worth noticing, that every man who carries a watch on a sunny day, has a ready, and efficient means for obtaining fire, when the sun is near his meridian altitude. If the crystal of the watch be opened and filled with water, it forms a plano-convex lens, by which the solar rays are reduced to a focus, which being thrown on any dark coloured combustible body, will cause it to take fire.—*Salem Register.*

*Portland, Aug.* 27, 1832.

*Snow on the 26th of August.*—The White Mountains were yesterday covered with snow. They were distinctly seen from the Observatory in this city, and from the appearance, the snow must have been several inches deep. The weather here for two or three days has been uncommonly cold for the season.

The difference between rising at 5 and 7 o'clock in the morning for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to an addition of ten years to a man's life.—*Doddridge.*

# Religious Intelligence.

## BRITISH AND FOREIGN BIBLE SOCIETY.

In our last number we began to republish the last Annual Report of this important institution—important to the whole Christian world. Our space permitted us to insert but a part of the report of the distribution of the Sacred Scriptures in France.—The report continues thus:

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In connexion with the above may be mentioned an application for 20,000 Testaments, to which your Committee listened with peculiar gratification. It was from the Minister of Publick Instruction, who had expressed his willingness, in the name of himself and colleagues, to devote a portion of the money placed at their disposal to the purchase of "the first and most salutary of books," for distribution in the elementary schools. 10,000 francs have been received from this source.

From the depôt in Paris there have been forwarded to the An-

duze Society 100 Bibles and 100 Testaments; and they write:—

"Our Committee, filled with gratitude towards the London Committee, have been induced to afford them a proof of it, although we confess that it falls below our wishes, and is far from equal to what we would desire to manifest on the occasion. As we obtained but very little from the distribution of the Scriptures granted to us by the Benevolent Committee of the Parent Bible Society, we have passed a humble, but affectionate vote, to offer, as a small tribute of friendship and gratitude to it, the little sum of 200 francs."

Mr. Appert, mentioned in former Reports, has likewise distributed 5,610 copies of De Sacy's Testament, in a considerable number of places, and has received 182 francs, "the humble mites," as he terms them, of poor country people. This gentleman has also made inquiries respecting copies that had been confided by him to various individuals in about twenty different places, and had received information of a satisfactory character. Supplies have also been forwarded to the Society in the Canton De Vaud, and to your agent, Dr. Pinkerton, at Frankfort.

But, in order to convey a better idea of the extraordinary demand for the Scriptures which has occurred in France during the last year, your Committee must refer you to the annexed extracts from the correspondence of Professor Kieffer, only remarking that it has given them the greatest satisfaction to learn, that the writers of the following letters are persons who for themselves value the Scriptures, and thence draw their motives to exertion.

From Mr. Frank Courtois, of Toulouse—

"I see more and more how wide the field is in which we are called to labour, and how much still remains to be done, in order to put the word of God into the hands of those who are desirous of possessing it. Scarcely ever was there a more propitious period than that which is now offered to the friends of the Gospel, for rallying round the cross multitudes of souls who, from being hitherto sunk either in unbelief or superstition, are now beginning to feel the necessity and to enjoy the comforts of religion. Every where in these parts people are agitated, and are determined to examine for themselves; but unfortunately I am labouring under serious difficulties for various reasons. The first is, where to find depositaries who are truly inspired with a desire of making known to others Him who is the way, the truth, and the life, and who are willing to labour with that degree of zeal which the remarkable period in which we live requires; the second difficulty is one which those of the character just described, whom I employ, experience in common with myself, namely, of obtaining payment for the Scriptures issued. Several districts are extremely poor, and it is chiefly after visiting and addressing the members of the families in them, that we are obliged to furnish them with the Sacred Volume gratis. It would be painful to put a stop to this kind of distribution, which, beyond contradiction, is exceedingly useful, inasmuch as many families of the poor are anxious to obtain the Scriptures, and the exhortations addressed to them strongly contribute to render the perusal of them beneficial."

From the same:

"My short journey among the Pyrenees has confirmed me in the conviction which I already entertained, that the present are important times, and that now is the favourable moment for abundantly distributing the Bible, leaving it to the Lord to water the precious seed thus sown. * * * * These multitudes have very obscure ideas, nor do they feel much desire to seek in the word of God that knowledge of the way of salvation of which they stand so greatly in need. The Bible is to them an unknown book. On this account it is that all our efforts ought to be directed to make them acquainted with it. At no period were large distributions so greatly wanted, and the British and Foreign Bible Society has never been appealed to in so remarkable a manner as at present, by the state of religion in France, to exert all its energies in its behalf. It must naturally be expected that little can be obtained in a pecuniary point of view; our distributions ought to be of such a nature as to furnish the Scriptures even to those who may not feel inclined to make any sacrifice to obtain them, but whose moral character offers a sufficient guarantee that they will not keep them hidden in their possession. It is necessary,—and this it is which exhausts a great proportion of the proceeds of sales,—that enlightened colporteurs should go from cottage to cottage, from house to house, and from mansion to mansion, in order to distribute Bibles and Testaments at a very low price.

This is exactly what I am labouring to carry into effect with zeal, and what, thanks be to the Author of every good and perfect gift! I am beginning to be able to accomplish."

From the same:

"This gives you the measure of what has been for many years the religious ideas of many; the most melancholy circumstance was, that the word of God remained completely unknown, or, if spoken of, was considered as any other prayer-book or catechism, and even more undervalued; but things have a good deal changed for some time past. The immense number of copies of the New Testament which have been diffused among the lower orders have materially modified public opinion, at least in many places; men now begin to reflect, that if these are the words of Christ and his Apostles, they are to be obeyed. * * * The moment is, then, peculiarly favourable, and we have tried to improve it. Besides the Protestants, whom we employ to sell the Scriptures in the public square, two Jews go through every street and lane, and sell the New Testament at low prices among the lowest orders of society. * * * The word of God has now penetrated into places where it had never been heard of before. In the G——, at A——, and G——, H—G——, Hautes and Basses Pyrennees, &c. it is pleasing to think that the inveterate opposition which had existed for so many years is now subsiding, and that the word of God is received with thankfulness and joy by Roman Catholics. * * * I am convinced that before long we shall see many conversions, not only to Protestantism, but to vital Christianity: there is an emotion among the dry bones, and notwithstanding the prevalent impiety, many wish to hear of the things of Christ. It is surprising to see the earnestness with which soldiers ask for the New Testament; we met one in the military prison reading it with deep attention, though he did not suspect our approach: many have carried theirs to the galleys, where they are perhaps an odour of life to their companions in misfortune."

From the same:

"My brothers, as well as myself, consider it as a great privilege to be able to labour in different ways for extending the knowledge of Him who is the way, the truth, and the life. Moreover, in the awful times in which we live, there is no work which requires, on the part of Christians, a more active interest than the diffusion of the word of God; and it affords us the most delightful feelings to think, that we may be enabled to convey it throughout the whole of the south of France. You will always find us ready, if the Lord is pleased to grant us his grace, to devote our time, our strength, and our influence, to this sacred work."

From the same:

"With regard to ourselves, who cannot forbear comparing the time gone by with the present, we are unable to express our lively gratitude for so remarkable a change. Assuredly God has done wonders for this country, and has directed every thing in such a manner, that his word obtains more and more free course among us. A number of villages in the most retired situations, and whither a single New Testament had perhaps never before penetrated, have been abundantly supplied with the copies. In the neighbouring fairs and markets many have been disposed of, particularly in places wholly inhabited by Roman Catholics. * * The Bible, which for a long time had been considered as a Protestant book, begins to be looked upon by many as the revelation of God to all Christians. * * * We do not hesitate to declare, that we are arrived at the very period of time when you are more especially called upon to render greater services than ever your labours could effect, at least in behalf of France."

Extracts of letters from friends of Mr. Frank Courtois:

"According to your advice, I have therefore deemed it requisite to join with three or four young friends, who, by means of their connexions, their experience, and their faith in God, may enable me to profit by the joint co-operation of their services and their prayers.

"As the Bible, through the medium of the Paris Bible Society, is now to be found in almost all Protestant families, it becomes, I think, our duty to direct our special attention to the dissemination of the word of God among Roman Catholics; and in order to encourage one another, and to conduct our labours with more regularity, it may perhaps be useful to form a small committee amongst us. . . . . One circumstance alone might tend to keep us back and to restrain our operations, namely, the conviction that we shall be obliged to make our distributions gratis, and without receiving any money in return. You have, however, as far as I remember, told me that it is necessary to sow before we can expect to reap. I call to mind also the observation of Dr. Carey, 'venture great things for the Lord, and you will see great things;' and the sole object of your Society is to *disseminate the Bible.* Besides this, it is the work of God, and his faithfulness is great! Rely, therefore, at all times on our determination to do all we can to assist you."

Extracts of letters from M. C———, of V———, near A——:

"Between A——, M———, P——, and C——, there is a tract of country, well cultivated and rich, called S———. Less than three years ago, the first colporteur who went thither, of the name of M——, called upon us on his return, and gave us the most afflicting account of the religious state of the inhabitants; in fact, he was utterly discouraged, and even determined not to go back again, so great were the obstacles which he had had to encounter in the distribution of the New Testament! No one was willing to purchase it, for, indeed, no one knew what kind of a book it was that was offered to them. Some found it too long; others thought that it differed from that of their priest; and, again, others having ascertained that the services of the mass were not contained in it, took it for granted that it could not be a good book; besides which, very few among them were able to read. In fact, it almost seemed that this delightful country was closed against the [written] Gospel. It happened, however, that six months afterwards the same colporteur made another attempt, when, by dint of conversing, and of visiting a great number of houses, he succeeded in disposing of a larger quantity of copies than he could have ventured to expect, chiefly among families, but a few also among schools. . . . . A new colporteur, named D——, from L——, situated in S—— itself, offered his services to us in distributing New Testaments, accompanied by an assurance that he could dispose of a considerable number, as they were every where in demand. This information, unexpected as it was, caused no small joy. In fact, since November last, nearly a thousand copies of the New Testament have been distributed in twenty villages."

"The large number of Testaments which are issued from my depôt, proves to you that a great improvement has taken place in the dispositions of many. An abundant seed has been scattered abroad, and God will assuredly cause it to spring forth; for how could he suffer it to be ineffectually sown, when he himself came into the world to save sinners?

"The number of Testaments distributed in A—— is great, and in general they have been circulated among, or for the use of families. This year our colporteurs have also sold some for schools; and we hope, that in the autumn they will be able to sell many for the same purpose, as several schoolmasters have already applied for copies.

"It will take a long time, and require great perseverance, before we shall be able to get the New Testament introduced into all the schools. That time, however, is perhaps, after all, at no great distance; and the prejudices which still exist, are perhaps not so deeply rooted as we may imagine. More than a hundred villages have adopted it; another hundred are waiting for a favourable moment; and nearly every time our colporteurs undertake a fresh journey, they meet with new applicants."

From the same:

"A circumstance, which strikes and even astonishes me, is the number of copies of the Sacred Volume which have left my depôt since the 1st of March, 1831, being the commencement of the sixth year of my distributions. They actually amount to 5000 New Testaments and 45 Bibles, being nearly as many as were issued during all the four preceding years, the total of which was 5100 copies. For my own part, I am lost in wonder, from knowing the localities and the spirit which animated the inhabitants. One cannot refrain from recognising the hand of the Lord in this, and from blessing him for it. This fact is a subject of great encouragement; it proves that a great and a very salutary change has taken place in the minds of the people, inasmuch as the beforementioned New Testaments were distributed nearly in the same districts as in the preceding years. You will see by it that the opposition is greatly diminishing."

Extract of a letter from Mr. D———, Colporteur at S———, by L———, near L———:

"The present period is strongly marked: every one is willing to be convinced for himself, and every one is anxious to see for himself. And although, generally speaking, France is in a state of deplorable incredulity, there is every reason to hope that the Lord will do great things for our country; for assuredly never before has his word been so widely circulated, or so much inquired after."

Extract of a letter from the Reverend G. Monod, St. Quentin:

We, who have ourselves experienced the power of the Gospel, know well what will be the result of so abundant a dissemination of the divine word after the lapse of a few years. We anticipate in faith a vast change and numerous conversions as the effects of it; and, in this anticipation, I daily pray to God to bless our benevolent friends and brethren, whose charitable labours are preparing so rich a delight for us, and so great a glory for the Lord. Nevertheless, we can even now witness some results which appear to be the beginning—the preliminary steps to a great-

er work. During the period of distress which we have just passed through, a number of working persons, well acquainted with the country, both men and women, having no other mode of subsistence, for want of employment, took upon them to hawk Bibles and Testaments for sale."

Extract of a letter from the Rev. Mr. J——— at C———:

"I must here quote one fact, which will convince you of the truth of my assertions, and which is, that every time our colporteurs enter upon a district previously unexplored by them, they complain of the ignorance of the inhabitants—of the difficulty of making them understand what a New Testament is—of the use to be made of it—and of the benefits to be derived from it; but after repeating their visits, they find less and less reason for their complaints. In a short time the whole department, together with some parts of Normandy, will be provided with the Scriptures, through the medium of these colporteurs.

"The general result of what I have here written is, that the Gospel is making, and will make, great progress in France, and that by an abundant distribution of the Scriptures, they will prove the precursors of the ministers sent on before by the Lord to pave the way for them; while again, wherever there are the ministers of Christ to be found, there the Scriptures are sure to be made known."

Extract of a letter from the Rev. Mr. Lissignol, Montpellier:

"But even though, from time to time, I meet with instances of an encouraging nature, it is impossible for me to ascertain what becomes of all the copies which I issue. I receive, however, assurances that they are read. I see plainly that they are not made away with; but yet I cannot say that I see the fruits of them. The present is the time for scattering abroad the seed; another time will afterwards come, when the harvest will be gathered in.

"What I can with safety assert is, that applications increase, and that a taste for reading the Bible becomes more extensive."

Extract of a letter from the Rev. Mr. C———, L———, (A):*

"Supposing, however, that our Christian brethren in England were actually not in possession of any document which they might deem satisfactory, would that be a sufficient reason for their giving up the noble object which they are pursuing? Must not the seed spring up, take root, and grow, before it can produce any fruit? If truth proceed by slow and gradual steps, is it not certain that, after all, it makes a sure progress, and achieves real and unquestionable triumphs? But is not also time required for scaling the walls, making a breach in the ramparts, and overcoming a host of difficulties? Did a single plague only suffice to curb the obstinacy of Pharoah? and were the lofty towers of Jericho laid low in the course of the first day? The religious liberty which we enjoy, the zeal of the inhabitants of this country to purchase the Sacred Volume,—are not these, I ask, sufficient proofs of the will of God? and would not the Society, by hesitating in its course, be acting in opposition to it? Do not let us suffer the press to issue lies or absurdities; but, amidst a torrent of errors which it scatters abroad—alas! too abundantly—let us oppose to it the barriers of truth. What! shall Christians be found wanting in carrying on the battles of the Lord of Hosts? and, with the standard of Christ in their hands, shall they fear to make themselves masters of the strongholds of impiety? Oh no! The Society will not retrace its steps. Its work is too noble, too grand, too holy, too much in unison with the wants of mankind and with every Christian mind. * * If, then, the salvation of souls be an object dear to our Christian brethren in Great Britain—if France appears to be a noble field for their operations—if they take an interest in the happiness of its vast population—if the errors under which so many souls are labouring fill them with dismay, and, finally, if harmony amongst men, and peace among the nations, is calculated to gratify them—oh, let them continue their labours, and the Lord will bless them with the choicest gifts."

Extract of a letter from the Rev. Mr. C——-, of R———:

"I take up the pen to write to you in one of those peculiar moments when we feel ourselves, as it were, in a kind of ecstasy. For the last three days I have been besieged in my dwelling by a crowd of persons whose souls are in a state of excitement, and famished for want of nourishment. I am followed in the streets whenever I leave home, and this very afternoon I have been obliged to go out for

* Professor Kieffer observes,—"In reading this letter, it might be supposed that I had intimated to Mr. C——— that the Society was disposed to relax in its efforts in behalf of France, whereas I wrote nothing of the kind to him; all I said was, that the Committee was anxious to obtain somewhat more detailed information respecting the benefits already produced by their distribution of the Scriptures in France."

the sole purpose of gaining a little relief from the importunities of those who call upon me for 'the good book which I was so kind as to give to those who were fond of learning.' I should never finish if I were to undertake to describe to you what is going on here; at the moment of my writing the street is full of people. * * * Let me, then, entreat you to send me, as soon as possible, a sufficient number of New Testaments. Pray, do not neglect to afford me an opportunity of co-operating in producing a great benefit here. Oh! if you had been here in person!

"Have the kindness, then, to send me another case of New Testaments, for they will be speedily distributed among such as are anxious to make a good use of them. Three or four times to-day and yesterday, I have spoken of the things of God in the open streets, before crowds of people, who have listened to me with joy and the greatest attention."

The sum expended in promoting the above distribution of the Scriptures has been large, while the sum of 1,886*l.* 1*s.* 5*d.* has been received as the produce of copies sold. Your Committee cannot conclude their account without expressing afresh the increased sense they have of the high value of the services of Professor Kieffer. His endeavour to improve every opportunity of distributing the Scriptures—his seeking for such opportunities—the laborious nature of his correspondence, (for, he observes, in February, respecting the preceding quarter, "of all the copies, 50,997, not one has been issued without an application made to me in writing")—the exactness with which his accounts are kept—and his general devoted attention to the interests of the Society, all demand an expression of gratitude.

Of the benefits which have accrued from the distributions of former years, a lady, on presenting the Society with a donation of ten guineas, has borne a pleasing testimony.

"In the secluded glens and remote valleys of the Pyrennees, I have traced the footsteps of the British and Foreign Bible Society, and found in the shepherd's hut the precious word of God, conveyed there by your agents. I may take this opportunity of expressing my gratitude to the Society for the privilege granted to me in the years 1828 and 1829, of spreading the Scriptures in France. Of 1000 copies, which, in that period, I had the happiness of selling, giving away, or placing for distribution, many, to my own knowledge, have been the means of enlightening the understanding, and converting the heart; doubtless, many more will be found after many days, when the secrets of all hearts shall be laid open."

The Breton Old Testament has proceeded in the translation as far as Judges, chap. xx. Of the translator, the Rev. Mr. Price of Crickhowels, who kindly revises the work, and who has recently visited him, writes—

"The more I see of this translation, the more cause I have to be satisfied with the industry and fidelity of Mr. Le G——. I assure you I think the Bible Society very fortunate in having engaged him."

The friends of the Protestant Bible Society in PARIS, in common with the friends of other public Institutions have found it necessary, in the present afflicted state of that capital, to postpone their Annual Meeting usually held in April; but the following intelligence has been received:

The Committee have continued, since the last Report, to provide with Bibles and New Testaments, every society or church where active friends have been found to distribute them.

"The offer made last year to all our societies, to furnish successively every Protestant family or individual, capable of reading, with a copy of the Sacred Book, has been continued. Thus, the departments of the Basses Pyrenées, Drôme, Ardèche, Isère, and Tarn, have been provided with 2,352 copies of the Bible, and 730 copies of the New Testament.

"Last November, the Committee issued a letter sent to all the Pastors of the Protestant churches of France, and to the Presidents of Auxiliary or Branch Societies, or Bible Associations of our kingdom, offering, in the name of the Society, and gratuitously, a Bible at every marriage, and a New Testament to every person that receives the holy sacrament for the first time.

"Twenty-two departments have thus been provided in a short time with 1,494 Bibles, and 3,588 New Testaments. In fulfilling this task, the Committee have had no consideration for the great pecu-

niary sacrifices the Society has incurred by these distributions, all being made gratuitously, and which have nearly exhausted our stock of sacred books.

"The issues during the last year have been 11,948 copies, making a total, since the establishment of the Society, of 130,000 Bibles and New Testaments. The receipts amount to about 28,000*fr.*"

Of the need of continued effort to maintain a due supply of the Scriptures, the Secretary of the CASTERS Bible Society gave striking evidence in his address at the anniversary, in 1831:

"You will doubtless suppose, that, for a long time at least, we are provided against every possible demand; but you must undeceive yourselves. Having communicated the offer of the Parent Society to each of our Branch Associations, they stated to us the number of Bibles which they would require for rendering the distribution among them complete. Réalmont applied for 15 copies; Roquecourbe for 18; Montredon for 30; Lacaune for 234; and Vabre for 320; making in all, 617 Bibles; the appropriation of which is decided upon: and the want of which has been ascertained, not, as you might imagine, by a mere vague calculation, but by an accurate census, taken in every place, and from house to house, from cabin to cabin—by a census showing not only the numbers of persons in every family, but also the degree of instruction which each has received; and declaring, not only the want or existence of the Bible, but, in the latter case, also the state of preservation or injury of the sacred volume, and whether in a more ancient or modern style of language.

"Applications of the above description are calculated to surprise you, particularly after the labour and distribution of eight years, the latter amounting to 2,117 copies of the word of life. You will doubtless ask, what has been done with so many books? and how happens it, when at first sight it appears so easy to leave a Bible in every house, that so many families are still unprovided? To this we reply, that the means furnished by your annual subscriptions have not yet proved sufficient to answer every demand. What are 2000 Bibles or New Testaments, among a population of 20,000 souls, generally speaking, in want of them? We must add, moreover, that most of the families remaining to be supplied were, a few years ago, unable to make a profitable use of the Divine word, and consequently incapable of feeling the want of it, and of asking for it. That was, unquestionably, a great evil, over which we could do no more than sigh and groan. We have petitioned for schools—we have encouraged their formation; and in proportion as these schools render a ground, which had long been abandoned, more cultivated, the Biblical field, being extended and prepared, is open to receive the good seed. A single child, who has once learned to read, imposes upon us the obligation of conveying the book of all consolation into the bosom of its family. And supposing, among other happy results, that the Bible cause should be able to show nothing more, as being effected by it, than the restoration of primary instruction among our mountains, what a claim would it not have upon the gratitude of our churches?—Similar wants, though still more extensive and pressing, exist in the consistorial district of Mazamet. In that of Vabre, three times more Bibles than have hitherto been distributed there would be required, to satisfy the most pressing wants."

DR. PINKERTON.—The experience of another year has tended to prove the great advantages of Dr. Pinkerton, the Society's Agent, being stationed at Frankfort. The manner in which the affairs of his agency has been conducted, has afforded, from month to month, and from quarter to quarter, as your Committee have received his periodical statements, the most lively satisfaction. At the close of the year, your Agent presented the following review of his proceedings, which your Committee insert as a specimen:

"During the year, we have issued to our numerous correspondents, scattered throughout Germany, Prussia, Poland, Hungary, Austria, Bohemia, Bavaria, Switzerland, and Alsace, 71,509 copies of the word of God, of which 11,330 were Lutheran Bibles, 17,796 Lutheran Testaments, 24,972 were Catholic Testaments; together with 1,280 Bibles and Testaments in the Hebrew, Greek, and Latin, French, and other languages, all issued from the depôt here. And from that at Munich, 9,529 copies of the New Testament for Catholics; with 4,276 Polish Testaments, for Catholics, 1,700 Lutheran Testaments, and 350 Bohemian Bibles from the depôt at Leipzig; also from Halle, 266 Hebrew Bibles. Of these copies we have had 50,866 bound here; and those issued from the depôts at Leipzig and Munich, have been bound in those places.

"From the above statements it is manifest, that of these 71,509 copies of the precious word of God circulated during

the past year, 38,787 have been disseminated among Roman Catholics. * * * The amount of proceeds received, after deducting the expenses of carriage, duties, and postage, is 7,509*fl.* 56., or 625*l.* 17*s.* of which sum 512*fl.* 9. (42*l.* 13*s.* 7*d.*) were obtained from 1,201 individuals, most of them from the lower classes, who have visited our depôt here in the course of the year, to supply themselves and families with the Holy Scriptures. What narratives of poverty and distress have we frequently had to listen to, while bestowing upon them, at a low rate, and sometimes gratis, the desired boon. And when we consider the impoverished state of the people that have received our Bibles, I cannot but look upon the amount obtained as considerable; for, in general, it is only those who are unable to purchase the Bible with the Apocrypha who apply for our copies without these books."

The depôt at FRANKFORT has been furnished with the following supplies:—

From Leipzig, 2,000 Lutheran Testaments.
Tubingen, 500 Greek and Latin Testaments.
Paris, 200 French Bibles, 400 French Testaments.
London, 1,482 English Bibles, 406 English Testaments, and 100 Hebrew Bibles.
Munich, 2000 Catholic Testaments.
Sultzbach, 16,965 Catholic Testaments, and 1,000 Lutheran Bibles.
Frankfort, 10,000 Lutheran Bibles, and 15,000 Testaments.

At Munich there have been printed five editions of Gossner's Testament; and 1000 Van Ess's Testaments have been ordered thither from Sultzbach.

Considerable advantages have been derived in reducing of the prices, in the quality of the paper, printing, and binding; points of detail to which your Agent has been unwearied in devoting his attention.

Dr. Pinkerton has accomplished two journeys in the course of the year, which would either have been of a more extended character, or have been followed by others, had not the visitation of the cholera thrown considerable difficulties in the way. In the first journey, which was to Stuttgard, he visited the parish of Ashchaffenburg, containing a population of 6000 Catholics, and a small congregation of Protestants. The Protestant minister, on his arrival in the parish only eighteen months previous, could find but four Bibles in all the Catholic families. This instance may be given as an example of multitudes of other cases, which still exist, of extreme destitution of the Scriptures, but which, it is hoped, will ere long be remedied. Wurtzburg was next visited, which is in the centre of a population of 20,000 Roman Catholics, on whose behalf Professor Fischer, an old friend of the Society, has received a supply of New Testaments. In the village of Freudenthal, similar measures have been taken. At Stuttgard, Dr. P. met Mr. Blumhardt, of Basle, and made arrangements with him respecting the versions preparing by the Missionaries of the Basle Missionary Society at Shushi, and the supplies of the Scriptures which it would be desirable to send them. These measures will be noticed in their proper place.

*(To be continued.)*

## THE FOREIGN MISSIONARY SOCIETY OF THE SYNOD OF PITTSBURGH.

It is with no ordinary pleasure that we learn, that foreign missions are likely soon to be organized and in operation, in the Presbyterian church. We have long thought and said, that we regarded it as both a sin and a reproach, that this church, one of the largest and wealthiest in the United States, had not, in its distinctive character, and under its exclusive direction, a single missionary among the millions of heathen, who are perishing for want of vision in our sin-ruined world.*

After the reorganization of the Board of Missions of the General Assembly, in 1828, an earnest attempt was speedily made, and for

* Perhaps the Rev. Alvan Coe, who is exploring the Chippeway country, should be considered as an exception.

a time with promising prospects of success, to send a missionary to Greece. The attempt, however, eventually failed; and some hopes which were entertained of establishing a mission, under the auspices of the Board, at Buenos Ayres, in like manner proved abortive. Had these attempts been successful, the work of *Foreign* Missions would have had a beginning; but *Heathen* Missions would still have remained unattempted. For three years past, the Assembly's Board of Missions, although fully authorized to institute Foreign Missions, have employed all their efforts and resources, in sustaining those of a domestick character; and probably will continue to do so, till the General Assembly shall otherwise direct.

The Synod of Pittsburgh, however, have, for a year past, been putting measures in train, for sustaining foreign missions, under the direction of a board appointed by that Synod; and this enterprise received from the last General Assembly, in their "Narrative of the State of Religion," the following cheering expression of their approbation, viz:—"The Assembly would hail with pleasure the appearance of a deeper interest in the subject of Foreign Missions, recently manifested in the churches of the West, by the establishment of a Western Foreign Missionary Society. We would that all our churches might have a strong sense of their obligation to send the Gospel '*to every creature*,' and afford fairer evidence of the sincerity of their daily prayers 'thy kingdom come.'" Thus countenanced by the Supreme Judicatory of the Presbyterian church, we understand that the Western Foreign Missionary Society are nearly prepared to send forth their first missionaries, and that their Corresponding Secretary and General Agent may shortly be expected in this city, to solicit contributions, in aid of the funds necessary to the support of the very important and interesting undertaking in which he and his brethren have embarked.

We are aware that there are many in the Presbyterian church, whose attachments are strong to the American Board of Commissioners of Foreign Missions. Of that Board the writer of this article has long been a member; and he sincerely rejoices in the success which has hitherto attended its plans and operations, and wishes and prays that its prosperity may continue and increase. But he does not believe that this is inconsistent with earnestly desiring that the Pittsburgh Society may receive a liberal patronage. He is deliberately and solemnly convinced, that the Presbyterian church owes it as a sacred duty to her glorified Head, to sustain foreign as well as domestick missions, in her distinctive character *as a church*. He is satisfied, moreover, that there is a large number of individuals, able and disposed to contribute to foreign missions, when they see them under the direction of a Presbyterian board, who will contribute little or nothing to this great object, till an ecclesiastical organization, in the church to which they belong, shall solicit their co-operation.—Hence it is fully believed, that a far larger amount of foreign missionary service will be performed, if both these boards are countenanced and liberally supported, than if one only were in existence. Nor is it believed that many who already contribute to the A. B. C. F. M. will refuse to aid the Western Foreign Missionary Society, without withholding their accustomed donations from the Board which they have already patronized—"This ought ye to have done, and not to leave the other undone," is the language applicable to the class of donors now contemplated.

On the whole, while we have good reason to be very sensible of

the numerous pressing demands which are now continually made on benevolent and liberal Christians, for the maintenance of the many charitable and pious institutions and enterprises which characterize the day in which we live, we do still hope that the infant institution at Pittsburgh will be cheerfully countenanced and munificently aided, by those who have been desirous of seeing the Presbyterian church coming forward to take her proper part, in endeavouring to fulfil the sacred injunction of the risen Saviour, "Go ye into all the world, and preach the gospel to every creature."

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# View of Publick Affairs.

## EUROPE.

The latest advices from Europe are from Liverpool of the 1st of August, with London dates of the 31st of July; and from Havre, of the same dates from Paris.

BRITAIN.—It appears that the British Parliament is likely to remain in session some months longer than was expected when we made our last report. The Irish Reform Bill has passed the House of Commons. The House of Lords has likewise passed the Bill, with some immaterial amendments, to which it is probable the Commons will make no serious objections. Thus this great and interesting affair is apparently settled, so far as Parliament is concerned. It is believed, however, by many, that the business of Reform will ultimately proceed much farther than the arrangements contained in this long disputed Bill—will not stop till the whole tythe system is completely abolished, and perhaps the bishops excluded from the House of Lords, and the privileges of the nobility generally, materially abridged. A splendid festival in honour of Reform, was celebrated in London, on the 11th of July, at which some of the most distinguished men in the kingdom assisted. The Jews, after having very discreetly waited till the general subject of Reform was disposed of, have recently come forward to Parliament with a petition that the disabilities under which they have so long laboured, may be removed; and their petition has apparently been received very favourably; and it is believed it will be granted, at least by the House of Commons, without much opposition. We sincerely wish they may not be disappointed. In the course of a debate, in which the sufferings of the Poles since their late subjugation by the armies of Russia, were brought into view, several members, particularly Mr. Hume and Mr. O'Connel, spoke with unmeasured severity of the conduct of the emperor Nicholas. They hesitated not to denounce him as acting toward the Poles with more than savage barbarity; and they applied to him every appellation indicative of cruelty, faithlessness and meanness. This language we find has excited much attention at Berlin, and at some other places on the continent of Europe. An envoy has been sent from the British court to that of Russia, to remonstrate with the emperor on his violation of the convention of Vienna, by which a separate constitution for Poland was solemnly stipulated—Nicholas, by a recent proclamation, or ukase, having declared Poland no longer a separate state, but only a part or province of the Russian empire. Both France and Britain appear to be alarmed at the overgrown and still increasing power of Russia, as well as at the arbitrary proceedings of its present emperor—The discussion in Parliament relative to the national Bank, was not closed at the date of the last advices. A proposition had been made, and seriously entertained, to send commissioners to the United States, to inquire into and report on the system of banking operations adopted in this country—The discoveries recently made in the interior of Africa, on the shores of the river Niger, by the Landers, brothers, have led to the fitting out of an expedition, consisting of one brig and two steam-boats, which, under the direction of the Landers, is to ascend the Niger, and to open communications, in behalf of the British, with the native tribes of Africa. The expedition left England on the 12th of July—The noted traveller, Sir John Carr, died in London, July 17th, aged sixty years—The Cholera, after having nearly vanished both from London and Dublin, had reappeared, and with fatal prevalence, in both those cities. A larger number of distinguished individuals had been made its victims, on the second visitation, than on the first. It is stated, however, that it had again greatly abated, and indeed, nearly disappeared, at the date of the last accounts.

A London paper of the 30th of July states confidently, that during the preceding week, the Duchess de Berri had been for two days in that city, and had then returned to Holyrood house.

There has lately been no diminution, but rather an increase of the disturbances in Ireland. The dissatisfaction chiefly arises from the demand of tythes; and we are persuaded it can never be put down or allayed, but by abolishing the whole tythe system. It is stated that at a popular meeting to protest against tythes at Kilkenny, there were present not less than two hundred thousand persons. Nearly the whole population within a circle of twenty miles, taking Kilkenny for a centre, was believed to be present. Four additional British regiments have lately been sent to Ireland to assist the civil authority to preserve order and execute the laws. But it would seem that the Roman Catholick population must either be exterminated, or the tythe system abolished, before peace and order can be permanently established.

FRANCE.—It appears that the insurrectionary movement which took place at the funeral of General Lamarque, has been entirely put down; yet the court of Cassation has decided that it was unconstitutional to try those who were arrested on that occasion by a court martial, and to this decision the king and his ministers have submitted. The Carlist party, more, we think, with a view to worry the government, than from any hope of success, still affect to attempt insurrection. Placards in favour of the exiled royal dynasty, were posted up in Paris, on the 15th of June—The national anniversary of the United States, was celebrated by the Americans in Paris on the 4th of July with a splendid entertainment. Mr. Morse, the distinguished American artist, presided on the occasion, with General Fayette on his right hand, and our minister, Mr. Rives, on his left—During part of the month of July, the heat in France is represented as having been greater than almost ever known before in that kingdom—The marriage contract between the princess Louisa, daughter of king Philip, and Leopold, king of Belgium, was signed at Paris on the 26th of July. The 7th of August was fixed for the marriage—Fears had been entertained that the anniversary celebration of *the three great days*, would be attended with disorders of a serious kind. The celebration, however, passed over without any thing unpleasant. The Moniteur, the governmental paper, gives the following account of the second day's rejoicings:—"PARIS, July 29th.—Yesterday morning, at 6 o'clock, salvos of artillery announced the celebration of the second day of the glorious anniversary of July. At mid-day, the population crowded towards the Champ de Mars, where the various amusements commenced,—horse-races, foot-races, gymnastic exercises, balloons, &c. The prizes decreed to the winners were given to them amidst the sound of trumpets and general acclamations. At the same hour, the jousts (games on the water) drew crowds to the Quai d'Orsay. The amusements prepared in the Champs Elysees, were as well arranged as they were varied. From mid-day till nightfall they occupied numerous assemblages at every point, among whom were many of the upper classes, who came to associate themselves with the entertainments of the populace. Besides the accustomed exercises, military pantomimes, and orchestras for dances, a square was formed, where 500 or 600 persons were listening to an excellent band, which formed one of the principal amusements of the festival. The grand square presented the aspect of a vast rural festival. Towards 5 o'clock there was a great movement among the populace, and an immense crowd proceeded towards the grand avenue. The King was perceived coming from the Etoile, and the games were instantly abandoned. His Majesty, on horseback, accompanied by the Princes, and followed by the Queen in a caleche, soon reached the centre of the avenue. The King advanced from the Etoile to the *rondpoint* of Champ Elysees, without being preceded by any one, crossing the people who pressed upon his passage amidst repeated cries of 'Vive le Roi!' At the point we mention, a picquet of cavalry was stationed, and two municipal guards having taken their posts in advance to open the way for the King, and clear the crowd, which increased at every step, the King perceiving the movement, cried out, 'Guards, fall back.' The acclamations now redoubled; people from all points pressed forward and shook hands with the King, and received from his own mouth the expressions of his gratitude for this eloquent expression of the public feeling. The Queen and Royal Family were the objects of similar acclamations, and it was in the midst of shouts of 'Vive le Roi!' 'Vive la Reine!' 'Vive la Famille Royale!' that the procession reached the Tuilleries. In the evening there was a beautiful illumination along the whole line of the Champs Elysees. The crowd was most numerous at this period, and the dances were kept up with great spirit. The most perfect order prevailed, and the people seemed every where actuated by a spirit of union and concord. Similar unanimity reigned at the amusements prepared at the Barriere du Trone—The cholera had diminished at Paris to 45 deaths a day, and had entirely disappeared at Rouen and Havre—The harvest in France is represented as having been abundant and excellent in a very uncommon degree—It may now be stated as an ascertained fact, that the Duke of Reichstadt, son of the Emperor Napoleon, died at Vienna of a consumption, on the 22d of July. His mother, it appears, was overwhelmed with grief.

HOLLAND and BELGIUM.—The London Times thus speculates on the affairs of Belgium and Holland, and their bearing upon the rest of Europe:—"LONDON, July 30.—The present aspect of affairs on the continent of Europe is calculated to revive the suspicion which most people felt as to the existence of some private understanding between Holland and Russia, and perhaps other of the five powers respecting the dispute with Belgium. When the king of Holland first declared his resolution not to abide by the award of them whom both Belgium and Holland had agreed upon as referees in their differences, many people thought him a fool or a madman, if not something worse. The something worse referred to a conspiracy against the peace and liberties of Europe, which present circumstances are by no means calculated to disprove. The game which Russia and Prussia are playing at this moment in Germany affords some clue—it may be an erroneous, but it is a plain one—to the game with which Holland has been perplexing the whole civilized world. If, in the anxiety to recover Belgium, she has lent herself to any iniquitous project for establishing tyranny in other countries, the reward of her perfidy may be near at hand, notwithstanding the great military display appealed to by her Allies as the guarantee of their success. From Antwerp the news of this morning is satisfactory, as the danger of General Chass's threat to burn the city does not appear likely to be realized." At the Hague, from July 18 to 21, 55 cases of cholera, and 17 deaths. At Scheveninger, Holland, there had been 209 cases, 74 deaths. The cholera was extending its ravages at Brussels and Antwerp. In the latter place the citadel had been attacked; and three out of eleven Dutch gunboats had hoisted the yellow flag and removed at a distance from the others.

SPAIN.—A letter from Madrid of the date of July 10th, says, "The whole court is in a state of anxiety in consequence of an indisposition of the king, the nature of which is concealed by the physicians. Our town is full of Carlists." It is affirmed in a French paper on the authority of private letters, that the Spanish provinces on the borders of Portugal are disposed to take part with Don Pedro, and that even the troops forming the army of observation manifest the same sentiments. They add that the cause of Don Miguel appears to be desperate, and that lodgings are prepared at Badajos for his reception.

PORTUGAL.—The London Courier of July 31st, gives the following extract of a letter from a commercial gentleman, dated Oporto, July 24th, 1832.

"I have only time to inform you that Don Pedro has gained a great victory at Valonga, after two days' hard fighting. Two thousand prisoners, all the artillery and camp equipage taken; the army of the enemy entirely dispersed. They were 10,000 strong. Our force only 7000. The enemy's loss in killed and wounded is immense. We have suffered also, but not severely.

"Yesterday, they attacked the whole south bank of the Douro, and kept up a constant fire all day; but we beat them off with the schooners and gun-boats. The whole of the regular army is at Valonga, and to-day advances on the road to Coimbra, to attack it, where they will no doubt be successful.

"The Portuguese regiments fight very bravely. Two regiments of cavalry, and two or three of infantry, are confidently reported to have deserted Miguel, and commenced their march up to join us.

"The Miguelite fleet was to have come out yesterday, but it appears they will not. Admiral Sartorius is blockading Lisbon, and we hear that two of the forts at the mouth of the Tagus are deserted. We have raised here about 3000 recruits and volunteers, who are now being trained. Stores, arms, and every thing are in abundance; and if this combined movement which is now about to take place prove successful, the cause is gained."

It appears that the expedition under Don Pedro, consisting of from 10 to 12,000 troops, Portuguese and English, debarked on the coast of Portugal, in the neighbourhood of Oporto, on the 7th of July, says one account, on the 9th says another. He met with no opposition in landing, and immediately marched for Oporto, from which Miguel's troops retired, and he entered the city without resistance. He immediately issued a proclamation, inviting the Portuguese of all ranks and characters to desert the usurper and join his army. He soon after commenced his march for the capital, and the sequel is stated in the foregoing extract of a letter written after the battle of Valonga. It appears that Don Pedro has a fleet of sufficient force to blockade Lisbon and Oporto, and the other ports on the coast—Probably we shall soon hear the result of the expedition; but it appears there have been "two days' hard fighting," and it is not improbable there will be more; nor do we consider the success of Don Pedro as certain, although we think it probable.—It is said that the Spanish envoy at Lisbon directs all Don Miguel's measures and movements; and that the English envoy watches him closely, to see that Spain does not violate her promised neutrality.

ROME.—The Pope has recently created nine new Cardinals—for what reason we are not told.

GREECE.—The northern part of Greece is in a state of insurrection against the government of Prince Otho. He has been proclaimed as the sovereign of the country at Patras. But it appears that he is far from being acceptable to the people at large. It is rumoured that he is to marry a daughter of the Russian Emperor Nicholas; and it is feared that Russian influence is to govern the country.

RUSSIA, AUSTRIA, PRUSSIA, and the *German States*.—A Diet of the German empire has lately been held at Frankfort, the decisions of which have alarmed and aroused the whole population of the German States, especially those of Hanover, Bremen, Hesse Cassel, &c. It is believed that the decrees of this Diet have been influenced by the three great powers named at the beginning of this article—*directly* by the two latter, *indirectly* by the first mentioned. These powers, although jealous of each other, are mutually and greatly perplexed and filled with apprehension, by the prevalence of liberal principles, and they seem determined to attempt the suppression of them by military force, if it cannot be otherwise effected. The liberty of the press is most feared, and to control it is the first great object to be attempted. It would not surprise us if war should be the consequence, and the whole of the continental powers become engaged in the conflict. The following extract of a letter from Tubingen, in the kingdom of Wirtemberg, will give as good a general view of the subject as our limits will permit.

"The German Diet have arrogated to themselves the right of interfering between the Princes of the Empire and their subjects. They do not believe that any Prince or Potentate has a right to grant to his people uncontrolled liberty of the press; they do not think people have a right to demand it; much less have the people a right to control the budget or the public expenses. The refusal to pay taxes is to be considered a revolutionary act, and troops are to be held in readiness to suppress any movement of the people in whatever part of the confederation it might take place. These are the principal resolutions of Austria and Prussia, to which all German Princes have unanimously acceded. Prussia has already begun to act. A great muster and encampment is to take place near Breslau in Silesia, and moveable columns of 12,000 troops are formed to strike a terror into any part of Germany that dares to brave the authority of the Diet. Since the publication of these resolutions, the aristocratic party have again raised their heads and become overbearing; but the liberals, or rather the ultra-liberals see in them the acknowledgment of their strength. The measures of the Diet and the interference of Austria and Prussia would be needless, if the different German Princes had, within themselves, the power of resisting the people. No government showed itself weaker, in this respect, than that of Bavaria. General Wrede was sent into the rebellious provinces on the Rhine. No sooner did he arrive than he proclaimed martial law, and quartered his troops upon citizens and peasants. But what did the people? They issued another proclamation, in which they exhorted their children, now in the army of General Wrede, not to carry arms against their fellow citizens, threatening them, in case of disobedience, with eternal banishment from home, and the curse of their fathers and mothers. They shall be considered as outlaws, that have dipped their hands into the blood of their brethren, unworthy to share the blessings of domestic life at the hearth of their fathers, in the country which gave them birth. These proclamations were rapidly circulated all over Germany, and such was the force of public opinion, that even the censors of Wirtemberg had not courage enough to prohibit them. The different Princes of Germany being thus made unable to suppress a rebellion with their own troops, have had recourse to the troops of Austria and Prussia. But who knows whether those of Prussia are to be relied upon? or whether the universal hatred and abomination in which Prussia is held throughout Germany, will not rouse people to action, and precipitate events, which it is not in the hands of any earthly power to prevent. The resolutions of the Diet have but too much resemblance to the ordinances of July!" It is said that to avoid the interdict of the Diet, German papers will be printed in France, and thence be sent into the German States. Great sympathy for the Poles is felt in many parts of Germany, and some fondly cherish the hope that they will yet become an independent people. There is much talk of forming the whole of the German States into one kingdom, that they may no longer be played off one against another, to the ultimate injury of the whole.

TURKEY.—It appears that the plague has broken out at Constantinople, and is likely to prove exceedingly fatal. Hitherto the Sultan's conflict with the Pacha of Egypt, has been uniformly disastrous. An article from Leghorn of July 19th, exhibits the following statement. "Accounts from Alexandria, of the 9th, continue favourable with regard to Mehemed Ali. All the chiefs of the inhabitants of Lebanon have declared for him. Only a few days previous to the date of the above letter, a son of one of the most powerful of these chiefs, who had hitherto been faithful to the Porte, arrived at Alexandria as a hostage for his father. The Sheriff of Mecca, who had likewise declared for Mehemed Ali, was also expected at Alexandria; it was reported among the people, that he would, as a spiritual prince, annul the interdiction pro-

nounced by the Sultan against Mehemed Ali, and crown him king of Egypt. A letter contains the following statement of the Egyptian forces in Syria:—The army consists of 80,000 men; among them are 36,000 regular infantry, and 8,000 cavalry; the rest are composed of 23,000 irregular infantry, 7,000 Bedouin horsemen, and 4,000 artillerymen. The war stores found at St. Jean d'Acre are said to be very valuable; it is reported that there were 1,700 pieces of cannon, and a depot of 25,000 cwts. of copper."

The month past has furnished us with nothing of much importance to chronicle from Asia, Africa, and Southern America. But we feel ourselves constrained to notice, before we conclude our *view of publick affairs*, the answer returned by President Jackson to a Memorial, addressed to him by the American Board of Commissioners for Foreign Missions, in behalf of the missionaries of that Board, imprisoned in the State of Georgia. It is our fixed purpose, as it has been our uniform practice hitherto, not to meddle with any subject *merely of a political character*, which may be discussed in our country. But we have never hesitated, and we never intend to hesitate, if a subject directly involving the interests of morality and religion is treated by our publick functionaries—no matter how elevated their station—in such a manner as to injure or disserve those interests, to remark upon what they say or do, with all the freedom which a freeman enjoys—always guided and controlled by the principles and spirit of the gospel. The Board of Commissioners, it appears, prayed the President to execute the judgment of the Supreme Court, and rescue the missionaries from the Georgia Penitentiary. This is the statement we have seen, extracted from the paper bearing the title of *the Protestant;* and we are unable to say whether it is correct or not. If correct, we remark, that we are aware it is denied by the friends of President Jackson, that he has any right to interfere in that concern, till a return shall be made to the Supreme Court, of the inexecution of their decree, and that this has not yet taken place. Now, if this opinion is well founded, as we doubt not the President believes it is, it would surely have been easy, and we think dignified as well as courteous, *so* to have replied to the memorialists; and with such a reply, we say for ourselves, that if not satisfied, we should have been silent. But it seems to us that the whole answer of the President is a gratuitous reflection on the Board; and that the conclusion is a severe and undeserved censure of missionaries and missionary operations in general. He says, "I do not wish to comment upon the causes of the imprisonment of the missionaries alluded to in the Memorial; but I cannot refrain from observing, that here, as in most other countries, they are by their injudicious zeal (to give it no harsher name,) too apt *to make themselves obnoxious* to those among whom they are located." We think it undeniable that the clear meaning of this sentence is, that in this country, and in most other countries, the injudicious zeal of Christian missionaries has rendered them justly obnoxious, either to popular resentment, or to governmental restraint, or to both; and that even more than this might be said with truth. We ask, is this a correct statement? If it is, all the missionary operations of the present day, in every part of the world, with few exceptions, have been, and still are, conducted in a very exceptionable and improper manner. And is this the sentence pronounced on the missionary cause as now managed, by the chief magistrate of the United States! We confess it has filled us with astonishment and regret. Still, however, the question returns, and it is a most solemn question—is the sentence just and true? We fearlessly declare it as our opinion, that it is not—that it is an unmerited denunciation. We have been familiar with this subject for more than thirty years; and although we pretend not to say, that there have not been individual acts of indiscretion in missionaries—they must indeed have been more than mortal, if among so many and in a series of years, there had been no indiscretion—yet we affirm, and think we can incontestably prove, that *in general*, missionary operations have been conducted, and missionaries themselves have acted, with an exemplary prudence and discretion. It always has happened, from the time of Christ and his apostles, and it always will happen till the millennial age, that the preaching of the gospel with fidelity, whatever be the discretion with which it is accompanied, will be offensive to vicious men, and if they be armed with power, it will produce persecution. But in regard to the missions of the day in which we live, although they have been opposed and decried for a time, in the East Indies, in the Sandwich islands, in Africa, in Demerara, and in the West Indies, yet on a fair investigation, the missionaries have been justified, not only by publick sentiment, but (with the exception of autocratick Russia) by civil authority. By the constitutional and constituted organ of our own beloved country—the Supreme Court of the United States—the Georgia missionaries have been justified; and it is with both grief and surprise that we read their condemnation by President Jackson, in the reply on which we have felt it our sacred duty, as a Christian advocate, thus freely to remark.